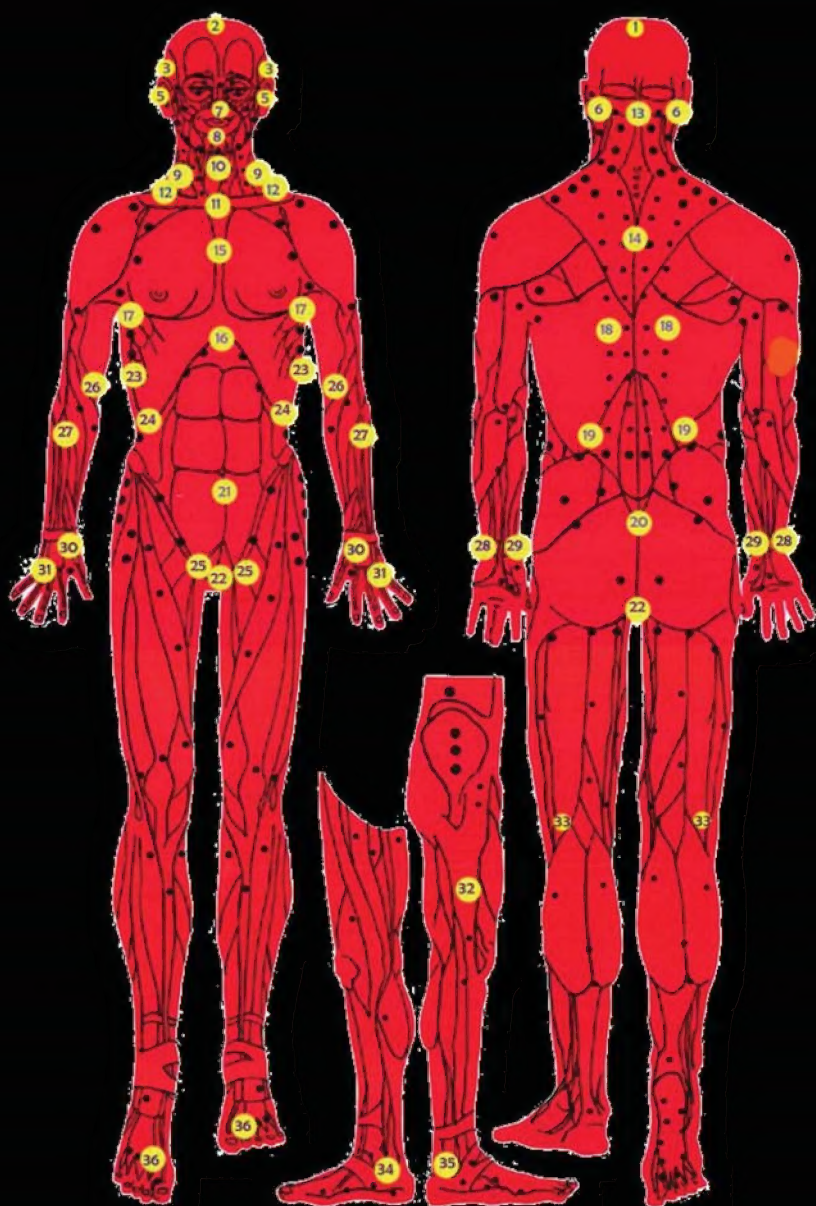


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INTRODUCTION

1. Introduction about the History of the Chinese Fighting Skill

Fighting: fighting among people themselves, fighting between men and animals, started at the time when human beings first existed on earth. In China the earliest human being called the Chinese Peking Man (北京人) existed as early as half a million ago. Their skeletons were excavated in an area called Chou Kou Tien, Fang Shan Hsien to the south west of Peking by some archeologists (河北房山縣周口店).

Following that, the Chinese archeologists found in later times the skeletons of seven people including men, women and children in a cave very near the place where the Peking Man had been found. The skeletons of the seven people were examined and analyzed to be living approximately twenty five thousand years ago. They were called Shan Ting Tung Man (山頂洞人).

It was particularly noted that in both caves (the Peking Man and the Shan Ting Tung Man) were available some stone knives and axes, which were used respectively by them as weapons, though the construction of the weapons of the later time was much better in subtlety and fineness. In light of that, we realize that both types of human beings knew how to use weapons to hunt beast for living. They knew to defend themselves and attack their enemies even though both lived in two different periods, almost half a million years from each other. So we understand that fighting existed since the beginning of human race, and the earliest men took it as an important matter in their lives.

Since fighting happened so often between individuals, between tribes and even between countries, nobody should ignore it as a small matter since it concerned people's career, property and even their lives. However, as fighting took place, those better trained in

fighting skill always won the combat while those lacking in skill were most frequently on the losing side. That is the reason why people, especially the military career in ancient times tried their utmost to learn the fighting skill. They believed that training in skill was the only way to conquer or defeat the enemy. So the troop in ancient times laid more emphasis on the individual skill rather than the fighting skill as an unit because they knew that a man alone with excellent skill was able to fight against the odds, one against one hundred. Therefore, when two forces encountered each other, the force better trained in skill had the most chance of beating their enemies even though they were outnumbered by their enemy. That can give us the reason why the Chinese fighting skill prevailed in ancient times.

In the beginning of war, there was nothing so-called weapons. This was especially true of the previous men. In fighting their enemies, they used whatever were available to them like rocks, branches or even the bone of the animals as weapons. Naturally, those who were capable of using such things had the most occasion to prevail against their rivals. Sometimes they had to use fists alone to fight in case there was nothing available at the moment when their enemies were attacking on them. Thus, ancient men depended on their fists so much that fist fighting developed into a method called the pugilism. Since the pugilism comprised many kinds of skills instructing people how to fight with the fist, the general fighting principles of pugilism were applied not only to the fighting with fist but also to the method with weapons like spears and knives.

In talking about the Chinese fighting art, there were no institutions in the Han Dynasty (漢朝) during 200 BC. All followed the same principles and the same skills. It was not until after 600 AD that schools of the Chinese pugilism first emerged in China. One school called Shaolin was made very famous and widely known by everybody in the year of 627 AD in the Tang Dynasty (唐朝).

The word Shaolin was named after the Shaolin Temple located in the northwest of Tong Feng Hsien of Honan Province (河南省登封縣) on the northern part of China. Inside the temple, there were two large gymnasiums where all the monks were able to train themselves for the skill of pugilism. Among the monks, one named Dama (達摩) came from India and settled himself in the temple to cultivate himself for Buddhism. He advocated that all the monks should not only behave themselves but to follow the example of Buddha in order to get rid of human desires. They should also do sometype of physical exercise daily for good health. Without a strong body, it would have been impossible for them to achieve their religious purpose through cultivation. As a devout Buddhist, Dama meditated in front of the wall for nine years in order to honour the Buddha. In another incident, Dama guided his twelve disciples to defeat and annihilate a rebellious war lord called Wang Shih Yun (王世允). This was in response to the call from the Emperor at that time. Their brave and loyal actions made the Pugilism of Shaolin even more famous.

What Dama had contributed to the Shaolin Temple was the discovery of Lo Han pugilism (羅漢拳) which comprised eighteen styles. In addition, he wrote two books named Yi Chin (易筋) and She Shea (洗髓) involving many fighting principles and skills. Based upon such Lo Han Pugilism and the knowledge contained in the said two books, the monks practiced it everyday for exercise. Before long all the disciples in that temple were refreshed and vigorous and interested in their work. They no longer lacked good spirit.

No improvements were made since the death of Dama on the fighting skills until several hundred years later when a monk called Guh Yuan Monk (覺遠居士) created the 72 styles of Shaolin pugilism and another man called Pai Yu Feng (白玉峯) invented Five Fists of Shaolin namely the Dragon, the Tiger, the Leopard, the Snake and the Crane. The Dragon was trained for Spirit, the

Tiger for Bone, the Leopard for Strength, the Snake for Breathing and the Crane for Spirit. Shaolin is called the External Type. The name was given to refer to those persons, particularly those monks, who, while practicing their pugilism, had considered themselves as the people outside the secular person or the secular world. The other pugilisms including Tai Chi and Hsing Yi were referred to as the Internal Type.

Furthermore, the pugilism of Shaolin is a kind of pugilism characterized by hard and violent actions, quick movement and strenuous or offensive actions. Conversely, the pugilism of Tai Chi is featured in slow action, soft and slight strength. Therefore, the Shaolin is listed in the scope of hard type while Tai Chi is the soft one. So Shaolin and Tai Chi are two main branches representing the soft and hard respectively among the numerous branches of the Chinese pugilisms. The word of Internal Type is given to Tai Chi because Tai Chi can be used to cultivate the conduct and behavior of people. It is used to improve personal health by circulating the blood and breath of the human body. So Tai Chi is aimed more for internal cultivation than fighting skill and the training in Tai Chi is emphasized on the cultivation of mind rather than the attainment of fighting method. This is contrary to Shaolin, whose sole purpose is for the fighting matter.

In talking about Tai Chi, we have to say something about Chang Shan Feng (張三豐). As every body knows, Chang was the beginner of Tai Chi. Born at the end of Sung Dynasty (宋朝), he was devoted to the religion of Daoist (道教). At the end of his years, he shut himself from the world to invent the Tai Chi Chuan and instructed it to several of his disciples. In this manner the pugilism of Tai Chi could be passed down to the later generation. In his early life, he stayed in the Shaolin Temple for many years as an excellent student. After leaving Shaolin, he started to travel to many provinces of China intending to find some one better in fighting skill so that he could learn from him. His

determination and hardship in traveling to many parts of China didn't disappoint him because he finally found several men who were best in fighting skill but whose styles were different from Shaolin. So Chang had been able to create his own style by combining Shaolin with the styles he learned from other people and give the name of his creation as Tai Chi.

It was in the late Tang Dynasty (唐朝) that several people were found notably practicing some pugilisms different from Shaolin but similar to the later Chang's. The first was a Daoist named Hsu Tze Ping (許質平), a man of Lao Hsien of Anhei province (安徽歙縣). Then Hsu moved to Nanyang of Honan province (河南南陽), where he ploughed a few land in order to earn his living. In the meantime he practiced his own style of pugilism to keep healthy.

The second was called Li Tao Tze (李道子), also a Taoist, who stayed in Wu Tan Shan (武當山) — the same place as Chang Shan Feng would live two hundred years later. The name of Li's pugilism was called Previous Sky Pugilism (先天拳).

The third was called After-Sky-Pugilism (後天拳) created by Hu Jiang Tze (胡鏡子), a native of Yang Chow of Chiang Su province (江蘇陽州). His pugilism consisted of 17 styles.

The fourth was named Little Nine Sky (小九天) created by Han Kung Yu (韓拱月) which comprised 14 styles and was very famous in the late Tang Dynasty.

Therefore, Chang Shan Feng used his wit to create Tai Chi Chuan by combining the said four styles of pugilisms in the late Tang dynasty on the basis of the Shaolin he had learned before. More than that, Chang was the creator of Hitting Points — a fighting technique that was formally used and practiced from his time. A description of Hitting Points will be made in the separate chapters.

In spite of a large number of the Chinese pugilisms, they are generally classified into the Hard Type (External) and the Soft

Type (Internal). In other words, Shaolin and Tai Chi can represent respectively the said two kinds of pugilisms. For instance, Shaolin comprises such forms as Eagle Claw (鷹爪), Mantis (螳螂) Jiang Yin (江陰), Hsi Tai Ho (許太和), Chao's (趙氏) Hee's (西家), Yu Fei (岳飛), Chang Fei (張飛), Pa Hand (霸手), Monkey (猴拳), The Child Pai Kuan Yen (童子拜觀音), The Tibet (藏僧). Tai Chi include Chen's (陳家), Sun's (孫家), Yang's (楊家), Wu's (吳家). In addition, there are some other branches which, though characterized by the nature of Tai Chi, are called differently in name including Hsing Yi and Pa Kua (形意, 八卦).

Aside from the above, there are many other Chinese Kung Fus such as Hitting Points (點穴), Iron Palm (鐵沙掌), The Cinnabar Palm (硃沙掌), One Finger Tsan (一指彈), The Well Spring Fist (井泉功), The Dragon Claw (龍爪功), The Pulling Mountain (拔山功), The Dividing Water (分水功), The Kung Fu of Lightness (輕身功), The Climbing Wall (壁虎功), Shrinkage of Private Part (斂陰功), The Belly Kung (布袋功), The Iron Bull Kung (鐵牛功), The Iron Arm (鐵臂功), The Paper Box (紙蓬功), The Horse Saddle Rock (馬鞍功), The Sand Bag (沙包功), The Fairy Palm (仙人掌), The Iron Broom (鐵掃帚), The Waist Band (玉帶功), The Kuan Yen Palm (觀音掌), The Head Kung (頭功), Ho Pan Palm (合盤掌), The Lying Tiger (臥虎功), Iron Ore Bag (鐵珠袋), Clamping Finger (拈花功), Piercing Rock (點石功), Locking Finger (鎖指功), Knuckle Fist (彈子拳), The Mantis Claw (螳螂爪), Whip Strength (鞭勁), Eagle Wings (鷹翼功), Hercules's Elbow (霸王肘), Jacking up one thousand catties (千斤開), The Stone Post (石柱功), The Stakes of the Plum Blossom (梅花樁), Passing Obstacles (空手入白刃), The Container's Kung (上罐功), The Bamboo Leaves (竹葉子), The Turtle Back (龜背功), The Stone Peach (石荸薺), Softening the Bone (軟骨功), The Iron Knee (鐵膝蓋), The Punching Kung (排打功) and so forth (Note: Please refer to "The Unseen Mind

Force of Kung Fu" for further learning on the above runs which was published by the McLisa Enterprises).

From the standpoint of the present people, all the mentioned Kung Fus seemed most difficult for them to learn. However, the ancient people spent scores of years in undergoing one type of Kung Fu alone with the result that such Kung Fu could be performed to the most proficiency. Undoubtedly, their determination and diligence in Chinese Kung Fu can be expressed by one Chinese proverb: "Where there is a will, there is a way." We think that their success can be explained as follows: In ancient China, there were only two ways for the Chinese young men to serve their country: First, one had to study the Chinese literature in order to hold an official position to work for the emperor in the royal court. Secondly, people had to devote more time to qualify themselves in order to be selected to fight for war in the army. Naturally it was true that ancient China, like other countries in the world, was going backwards in many things: there was no guns, pistols and mortars available as people nowadays have. What they relied upon were spears, knives and many other ancient weapons. Therefore, they needed some actual fighting skills to protect both themselves and their country. That gave us the reason why both the pugilisms and Kung Fus were so prosperous and prevalent in ancient China.

2. General Statement on Hitting Points or Dim Hsueh

Since we have covered the history of the various Chinese pugilisms and Kung Fus, we wish to use the remaining chapters to discuss one kind of the Chinese Kung Fus called Dim Hsueh or the Hitting Points. Dim Hsueh or the Hitting Points (use Hitting

Points in later chapter) is one of the most advanced of the numerous Chinese Kung Fu. It is used to destroy or harm the functions of the human body such as the nervous system, blood vessel, internal organs or the ligaments or sinus. But such Kung Fu should be accompanied with the mighty force or strength of either the fingers or the hand. In other words, it will not work effectively unless the force of the hand or the fingers is powerful enough to influence or penetrate into the opponent's body. Once the main point of the human body has been hit by the skilled man, the opponent will be badly injured resulting in death or being crippled. Naturally, this will depend on which point of the human body has been hurt. When a man was hit on the main point his condition was like that of one falling from a high building. There was no sign of apparent wound outside the body, but internally he was seriously wounded. For instance, his nervous system or the internal organs might be broken or the blood vessel be cut off.

A man skilled in Hitting Points is, in some occasion, seen just waving his hand or touching his fingers. Such waving of the hand or touching fingers possess tremendous power or strength and will bring about serious injury on the opponent.

Therefore, Hitting Points is believed to be very dangerous. Few people today have mastered such skill. Even though such Kung Fu has been mastered, few people are willing to use it because the waving of the hand might cause people to die. For these reasons, few people skilled in it would be willing to teach it to other persons or pass it down to the next generation. Nevertheless, there is still some advantage in this kind of Kung Fu because people who master it will be matchless in Kung Fu even though he is inferior to his opponent in the way of regular fighting. This is due to the fact that a surprise attack can be easily launched by using his hand or fingers to hit his opponent on the point at the time he finds himself incompatible to his opponent in the regular

fighting.

The following are several chapters concerning Hitting Points. In the first chapter, let us talk about the historical origin of Hitting Points in China.

3. The Origin of Hitting Points as a Fighting Art

Hitting Points as a fighting art came from the knowledge of Chinese medicine related to acupuncture. The idea of acupuncture came as early as the year of 2698 BC when a book called *The Emperor's Internal Book* (皇帝內經) was written. It said in the book: "The human body has twelve Jing Pulse (經脉) and 365 Lao Pulse (絡脉). The hand has three negatives leading from the viscera to the hand and three positives going from the hand to the head. The three positives of the foot move from the head to the foot, while its three negatives move from the foot to the head." The statement of this book laid a foundation of the Chinese acupuncture which, in turn, has been used as the basis of Hitting Point as a fighting art.

In spite of the fact that Chinese medicine which includes acupuncture has had a long history in China. Hitting points didn't make its first appearance until the period of Sung Dynasty. It was Chang Shan Feng (張三豐), the famous inventor of Tai Chi Chuan, who made use of his knowledge of Chinese medicine especially from acupuncture and his excellent fighting skill to put the Hitting Points into actual use. However, Chang would have found it impossible to invent the Hitting Points without two men named Pin Chuh (扁鵲) and Hua Tao (華佗) who were well versed in acupuncture and had passed it down to the later generation. They passed on precious information regarding the organiza-

tion of the human body and the knowledge of Jing pulse and Lao Pulse. So when we talk about the origin of Hitting Points, we should not leave Pin Chuh and Hua Tao out as they contributed to Hitting points indirectly in Chinese History.

(1) Pin Chuh, the famous Doctor in the Period of the War Kingdoms in China (春秋戰國)

It was about the time of 300 B.C. that there was a man named Pin Chuh (扁鵲) who lived in the Ho Jien of Hopei Province (河北河間), He served as a manager of a small restaurant there and worked diligently at his job. One of his customers was a strange person who visited him often and got along with Pin Chuh very well. One day the strange man said to Pin Chuh: "Take this medicine with fresh water continually for 30 days and it will do you good." It was really a surprise for Pin Chuh to find out what had happened to him after taking this medicine for thirty days because his eyes were so bright that he could see things past all obstacles like walls of buildings. By virtue of such ability, he could see all things inside the human body including the internal organs like stomach and viscera. It was really a wonder that his eye sight worked as effectively as an X-Ray machine does today, so he started to cure people of diseases. Because of his best performance in treatment, people respected and honored him. They went to him in swarms for treatment each day.

Then Pin Chuh started to travel to many places curing the disease of people, especially those which had been found impossible by other doctors. One day when passing the Kuo country (魏國), he overheard that the prince of that country just died because of his serious illness. He asked about the condition of the prince. One officer replied: "The prince's illness was attributed to the fact that his Yin (陰) and Yang (陽) were

mixed together. This resulted in the abnormality of his blood and breath which traversed in the body, and his confused condition caused him to die suddenly."

Upon hearing this, Pin Chuh replied: "The prince has been sick of Sze Chuh (尸厥). He looks as if he had died but he has not. He had a buzzing sound in both ears, and he felt a swelling in the nose. The temperature of his under limb from the both legs to the private part was very high. I can cure his disease if I am allowed to." The officer was very surprised to hear that because what Pin Chuh described about his symptoms was quite correct. Having been informed of this wonderful news, the King was very delighted to ask Pin Chuh to treat his poor child.

Then Pin Chuh ordered his followers to immediately sharpen his needle. He inserted the needle on the prince's underlimb. Surprisingly enough, the prince soon recovered from his unconsciousness. So Pin Chuh asked his students to burn the leaves placing it under the patient's two arms. Passing about twenty days, the prince was completely removed from his terrible illness. So his wonderful treatment with acupuncture was made more famous.

Another time, the prime minister of Lu Country (魯國) and the big general of Wei country (魏國) fell sick simultaneously. Both requested Pin Chuh to treat their illness. Both men restored to normal after taking his medicine. However, Pin said to them: "Though you are improved with your illness, both of you are still suffering from heart trouble. I know that both of you have a heart not fit to yourselves, and it seems better for you to change heart with each other." Both people suspected the doctor's diagnosis. Both were reluctant to follow, but they had to anyway. So an operation took place and each had the other's heart. They then regained their health with their new hearts.

Since then, whenever and wherever the doctor traveled the streets and lanes were all filled with sick people, asking Pin Chuh's

favour to cure them. So many doctors at that time were very jealous of Pin's remarkable ability. One day when he went to a city of Chin Country (秦國), Pin was killed by a murderer sent by another famous doctor then.

In view of the above, we can conclude that Pin Chuh used his eye sight to find all the defects of the human body. It means that his eye sight took the place of today's X-Ray machine. Secondly, Pin Chuh practiced acupuncture to treat people to the highest efficiency, particularly because he had written a book called The Difficult Book (難書). This book gave instructions and theories about the knowledge of acupuncture. This book mainly referred to the Jing Pulse and Lao pulse, the organization and function of the human body. His book made a great contribution not only to the medicine in later generation but also to the discovery of Hitting Points used for fighting field. Thirdly, Pin Chuh was quite familiar with the knowledge of anatomy and anesthetic so that he was able to operate and transplant the hearts of both people at same time. Therefore, we should be proud that for over 2300 years China had a man who was so remarkable in heart operation. As compared with the famous heart doctor named Mr. Barnard in South Africa, we wonder why the heart operation of the present era came so late.

(2) Hua Tao (華陀), the Famous Surgeon in Three Kingdoms of China.

Hua Tao was born at the period of Three Kingdoms (三國) about the year of 190 A.D. This was about 500 years following the time of Pin Chuh. Hua Tao, as a learned scholar, was well versed in the knowledge of Chinese literature of many schools. Besides, he knew how to take care of himself physically. In his appearance he looked like a young man even though he had already reached the age of 90. So many people thought of him

very strange. He was skilled in medicine, especially in acupuncture and anatomy. No matter what kind of disease the patient had, he could be thoroughly cured so long as Hua Tao gave him some medicine to take or inserted needle onto the patient's body. If the illness was inside the body the patient had to take some anesthetic soup together with wine before the operation could be made on the body. Some of the inflamed parts needed to be cut and washed before the incision of the wound could be sewn up.

One day when Hua Tao was walking along the road, a sick man was overheard groaning. Hua said: "The man has a poor ability to digest." Asked about it, the sick man said: "Yes." Then Hua ordered two cups of garlic juice for him to drink before the patient was able to vomit from his stomach two snakes at the length of two feet each. Since that time, the poor man has had good digestion.

The Governor of Kungline named Chen Tung always had an uneasy feeling in the heart with a reddened face and a poor ability to digest. After taking the medicine the governor spit out two cups of worms with shaking red heads and tails. Hua Tao said: "This is because he has eaten too much fish or sea insects resulting in poisoning. Though being cured now, he will surely be sick three years later, no cure." The governor did indeed die three years later.

One patient had a swelling lump near one of his eyebrows and felt a terrible itch from it. Hua Tao said that there was a flying thing inside it, but nobody believed it. Then he operated on him. No sooner had Hua Tao operated on it than a yellow sparrow flew away from the lump.

Another man was bitten by a dog on both toes. This resulted in swollen lumps of both toes with one toe being painful and the other itching. Hua Tao said: "The painful toe has ten needles in it while the itching one has two chesses black and white in colour."

Everyone laughed at his words upon hearing it. It proved to be eventually correct after an operation was done by him.

Hua Tao was so famous for his wonderful treatment that many people went to see him. One day he was called by Tsao Tsao (曹操), the King of Wei Country, who had a serious headache. Hua Tao said to him: "The serious headache of your Majesty is due to partial blockade of the blood traversing within your head. It is of no use to take medicine. I urge your Majesty to take some anesthetic soup first before you lose your sense so that I will use an ax to chop your head open to remove the troubled lump of blood, and your illness can be cured."

Upon hearing these words, Tsao Tsao was very angry and said: "You try to murder me, Do you?"

Hua Tao replied: "Have you ever heard that I treated the right arm of Kuan Kwong (關公), the big general of Su Country (蜀國), who was wounded on his right arm by a poisonous arrow. First, I scrapped the inflamed part from the bone of his arm with a knife before ointment was placed on it. However, Kuan Kwong wasn't scared at all. With your small illness, why are you suspected of me?"

Tsao Tsao said: "The flamed part of the bone can be scraped, but how can a head be chopped open? You must have made acquaintance with Kuan Kwong who had sent you to murder me."

Then Tsao Tsao ordered him to be arrested even though many high ranking officers requested him to pardon this excellent doctor. But Tsao Tsao had no mercy insisting on his being put in jail.

During the time Hua Tao was in prison there was a warden named Wu, who had treated Hua very kindly by serving him wine and meat for each meal. Hua was very grateful to him and said to him one day: "I know that I will be put to death someday. One thing I feel sorry is that one of my medical book called Tsing Nung Book (青囊書) in which all kinds of effective and

secret prescription have been recorded, has not been released to any body so far. I have nothing to pay you in reward, but this book. Take my letter and bring it to my wife so that you can succeed my occupation after my death." Wu was overjoyed to hear Hua's words and then went to Hua's home for that book and put it in the home.

A few days after Hua Tao had been executed by Tsao Tsao. Wu buried him in a lavish funeral. Being anxious to study that book, Wu went home for it. By the time he got home his wife was burning the book Hua had given him. The warden was so angry that he rushed forward seizing that book from fire swiftly. But it was too late, for half a book had been burned already. Being furious with this matter, Wu called his wife a bad name. However, his wife answered him in a humourous tone: "Even though you have learned a good medicine as miraculously as Hua Tao had, the consequence would have been the same as that famous doctor."

Wu had nothing to say, but luckily, he was still able to learn something from that ruined book, in which some less important formulas as follows are recorded:

1) The first part left over is something related to surgical sterilization on livestocks and fowls. Such operation can be done for both male (vasectomy) and female (laporoscopic sterilization). For this reason, most farmers in China have learned the skill of birth control for their domestic livestocks and fowls.

2) The second part is relative to one kind of pugilism called Five Animal Pugilism. This includes Bear, Tiger, Monkey, Deer and Crane. The training method of such pugilism was mentioned also in the book. The main idea of Hua's pugilism was that people should move and exercise their limbs as naturally as the animal or fowl did so that diseases could be ridded of. With the practice of such pugilism, people could easily make their blood and breath traverse in the body normally in addition to a good

digestion. His theory could be proved by his two disciples, one named Wu Pu (吳普) and the other named Fan Ah (樊阿), his relative. Wu Pu was the same warden just mentioned as above. Both practiced the pugilism of Five Animals very successfully, and both had lived over the age of 90. This can be proved in Chinese history.

3) Thirdly, his book contains some knowledge of the human body including such skeletal system as several hundreds of bones and muscles that protect the body; the digestive system including the stomach and intestines; the respiratory system including the lung and diaphragm; the circulatory system including the heart, arteries, veins, Jing Pulse and Lao Pulse and so forth. What he had written in his book concerning the function of the human body was very valuable to later medicine, especially the parts of circulatory and the respiratory systems. By using the knowledge of circulatory system like Jing Pulse and Lao Pulse, Chang San Feng invented another wonderful Wu Kung called Hitting Points, a powerful and marvelous Wu Kung. By using the knowledge of his respiratory system, both Shaolin and Tai Chi developed it into another Wu Kung called Chi Kung (Kung Fu of Breathing), which is very important to all schools of pugilisms in China.

In view of the above, we wonder why a man born at the time of two thousand years ago could have a medical knowledge as up to date as present time. Hua Tao was really a remarkable man, and the knowledge contained in his ruined book has been deemed very important to later generations, particularly to Chinese medicine and to Hitting Points as a fighting art.

(3) Chang San Feng, the Inventor of Hitting Points

We have briefly covered Chang's life in the first chapter. Now we wish to add some aspects of the Hitting Points.

It was said in Chinese history that Chang San Feng was born in the Lung Hu Shan of Kiangsi Province in the year of 1247 A.D., in the period of the Emperor of Li Chung of the Southern Sung Dynasty (南宋理宗時代). His family then moved to Liaopei of Liaoning Province (遼寧遼北). But his name was still in the Chinese history in the year of 1390 A.D. when the first emperor of Ming Dynasty named Chu Hung Wu (明朝朱元璋皇帝) asked him to be the big general of the country in order to conquer a powerful tribe of that period. The emperor's request was declined by Chang, who then left his place for Yung Nan Province on the southern border of China. From then on his name had never been heard of. However, according to the year of his birth and the year he left for Yung Nan Province, there should be 143 years in difference. It means that Chang survived over the age of 143 years. It seemed impossible for a man to have lived that long. The question has puzzled us even from the view point of the present day. However, in making an analysis of Chang's healthy condition, we should not deny entirely the possibility of his longevity. Chang was a devoted Daoist emphasizing both the training of Chi exercise (breath 氣功) and the practicing of Tai Chi. It seemed possible for him to have lived that long. In this connection, we understand that his longevity was attributed to his cultivation of life through the training of Chi exercise and long practicing of Tai Chi.

Chang was born physically strong with big ears and round eyes, tall and robust. What's more, he was very intelligent, so he was able to pass the governmental examination for being an officer in the royal court.

So far as the Hitting Points was concerned, before him there was already a man named Feng Tao Yi (馮道一) in early Sung Dynasty who had developed the Hitting Points in several ways, but had never been put to use. Chang made a study of Feng's book and developed it into 36 ways. In the hall of Chang's

Temple on Wu Tang Mountain (武當山), he had made a brass man, on whose body were marked more than 300 points. Among these were the main points including the 36 most important points on human body. Chang used the brass man not only for his own training but also for the training of his own disciples. Two aspects should be clarified here: since the Hitting Points was considered as the fatal Kung Fu, Chang refrained from teaching it to those other than his own disciples simply because some evil men with such skill might cause trouble killing person deliberately. Secondly, Chang was still regarded as the man who had invented the Hitting Points as the fighting art in spite of the fact that some men before him had already done it. This was due to Chang's popularity and his effort in improving and developing such skill, thus over-shadowing the people in early time.

It was then in Chang's later years that he was invited by several of his friends to go south in order to carry out some important mission for the country. Unluckily, Chang came across two hundred Mongolian soldiers who tried to bully Chang into doing the labour work for them. But he refused them all. Then a fight took place when Chang alone fought the longer odds about two hundred soldiers in number. Chang wasn't scared at all. Within just twenty minutes, most of the mob were thrown out to the ground while the remaining soldiers escaped away.

Afterwards Chang revealed to his friends that it was his Kung Fu of Hitting Points which he put to use to deal with those Mongolian soldiers. Otherwise, the Mongols would not have been defeated so easily. With a pointing of a finger, the enemy would be either killed or injured or thrown down to the ground unmoved. So we can see that Chang had come so successfully with his Hitting Points in fighting against the Mongols.

PRINCIPLES

1. Basic Knowledge on Points, Lines of Chin Pulse and Their Relationship with the Internal Organs

Hitting Points originated from Chinese acupuncture, which in turn was based on the knowledge of Points (Lao pulse) and the Lines of Chin Pulse of the human body. The ancient men first discovered that a certain location (point) of the human body, when being irritated, would be likely to get rid of a certain illness of men. It discovered also that the second and the third locations of the body could have the same function as the first one. So they linked the said locations into one line giving them the name as Line of Chin Pulse (經脉線). Such kind of knowledge had been accumulated for hundreds of years until finally it was formed into an orderly and systematic knowledge called acupuncture.

The points on human body can be added up to more than 350. Since most of them are doubled in number, one on each side of the body, there are more than 660 available. All these points are distributed throughout the whole body from the top of the head to the sole of the foot. Some points are assembled densely on one part, while the other part of the body is scattered sparsely with different points.

The said number of points are linked together by 14 lines of Chin pulse respectively. The lines of Chin pulse can be illustrated as the streets or lanes of a city while the points are like buildings in that street. In finding the location of the points of the body, one can trace the line of Chin Pulse before finding the correct points of that line, just as the man goes to the correct street before finding the building he visits.

Actually the number of points are not limited to 660 since more points have been continually found in later time. Some of

the newly found points are added to the 14 lines of Chin Pulse and some are not. Such new points excluding the 14 lines of Chin Pulse is called the Outer Chi Point (經外奇穴). Due to the limitation of this chapter, we are going to discuss only the 14 lines of Chin Pulse. The names of lines of Chin Pulse are given as follows:

Lines of Chin Pulse: 經脉線

- (1) Hand Tai Yin Lung 手太陰肺經
- (2) Hand Yang Ming Large Intestines 手陽明大腸經
- (3) Foot Tai Yin Spleen 足太陰脾經
- (4) Foot Yang Ming Stomach 足陽明胃經
- (5) Hand Shao Yin Heart 手少陰心經
- (6) Hand Tai Yang Small Intestines 手太陽小腸經
- (7) Foot Shao Yin Kidney 足少陰腎經
- (8) Foot Tai Yang Bladder 足太陽膀胱經
- (9) Hand Shao Yang San Chiao 手少陽三焦經
- (10) Foot Chuh Yin Liver 足厥陰肝經
- (11) Foot Shao Yang Gall 足少陽膽經
- (12) Jen Pulse 任脉經
- (13) Doo Pulse 督脉經
- (14) Hand Chuh Yin Heart 手厥陰心

In referring to the terms of the lines of Chin Pulse, we understand that they are related to both the names of the internal organs of the human body and the positive and negative principles of the Chinese philosophy. The related internal organs include the lung, heart, large intestine, small intestine, spleen, liver, kidney, stomach, gall and bladder. Since the term of negative and positive are used in the acupuncture, on which the Hitting Points are developed, it seems impossible to talk about the Hitting Points without referring to the positive and negative of the Chinese philosophy. So let us talk first about the negative and

positive problem, for this idea is not as hard as that of the Chinese astrology.

What the Chinese medicine refers to Yin (negative) and Yang (positive) is somewhat similar to the mathematical symbols of plus (+) and a minus (−) used in algebra. For instance, the man belongs to the positive while the woman negative. What's more, the back of the body belongs to the positive, the front part (breast side) of the body negative.

The 12 lines of Chin Pulse can be also illustrated like this. Line No. 1, 5, and 14 relative to hand covering the parts shown on the side of the palm are referred to as the negative. Lines 2, 6 and 9 shown on the reversible side of the palm are given as positive. Tai Yin (太陰), Chuh Yin (厥陰) and Shao Yin (少陰) are numbers of the negatives showing three different parts of the body on the palm side. Yang Ming (陽明), Shao Yang (少陽) and Tai Yang (太陽) are also numbers of the positive showing three different parts on the reversible side of the palm. It is also true of the numbers of 3, 7, 10, which belong to the negative of the foot. Numbers 4, 8, 11 are the numbers of the positive of the foot. The Jen Pulse belongs to the negative, while Doo Pulse is pertinent to positive.

All the above lines are followed by one of the internal organs except No. 9 named Hand Shao Yang San Chiao (手少陽三焦), No. 12 of Jen Pulse (任脉經) and No. 13 of Doo Pulse (督脉經). An explanation is made as follows:

1) No. 9 of Hand Shao Yang San Chiao

This is the line of Chin Pulse linked with three parts of the body instead of any relationship with the internal organs. The word of San Chiao means three linkages of the body in Chinese including the upper Chiao, the middle Chiao and the lower Chiao.

A. The Upper Chiao (上焦) is the part above the diaphragm.

B. The Middle Chiao is the part between the navel and the diaphragm.

C. The Lower Chiao is the part under the navel.

2) No. 12 of Jen Pulse and No. 13 of Doo Pulse

Unlike the other lines of Chin pulse, the Jen Pulse and Doo Pulse are the sole point instead of the dual. So they are distributed along the middle lines of the human body. For instance, the Jen Pulse as the negative starts from the private part going through the middle line of the body like the abdomen, the breast, the front neck till the part of Chin. Among them, the point of Hui Yin (AM1 會陰), Chi Hai (AM6 氣海), Shen Chuch (AM8 神闕), Chung Kuan (AM12 中脘), Tan Chung (AM17 膻中), Hua Kai (AM20 華蓋) are found most useful by the Daoists who use such points as the passing route for traversing breath in their Chi Kung (氣功).

On the other hand, the Doo Pulse as the positive are spread along the middle line of the back of the body going from the back part of anus, up through the part of the waist, back the top of the head, forehead and nose to the part of the teeth. Among them, Ming Men (PM4 命門), Chi Chung (PM6 脊中), Ta Chui (PM13 大椎), Nao Hu (PM16 腦戶), Lin Tai (PM9 靈台) and Pai Hui (PM19 百會) are also the points concerned with the training and cultivation of the Internal Kung Fu of the Daoist.

Supposing illness has occurred on the lung, select one point belonging to the line of lung and insert a needle into the said point and illness can be cured. Similarly, if trouble is found on the stomach, acupuncture should be made on the point pertaining to the stomach. It is also true of the Hitting Points, but the way it is performed is different. The former is done by inserting the needle into the point for healing purpose, but in the later case, tremendous power is inflicted on the relative point causing heavy wound on the point. This can affect the relative internal organ.

Since the points are dispersed on the route of the concerned

Chin Pulse, and the Chin pulse are pertinent to the relative internal organs, three things including the points, the Chin Pulse and the internal organ are interrelated with each other. In other words, the acupuncture is used to adjust and change the relationship or the functions of both the Chin Pulse and the concerned organs by irritating the point, thus achieving healing purpose. Conversely, instead of healing the illness, the Hitting points are used to inflict heavy injury on the points so that the parts of the body and the internal organs will be injured.

Besides, the point itself has three functions: the function of irritation, of conductance and response. With the function of irritation, the human body can be changed and influenced. With that of conductance, what has been affected on the outside can be conducted into the internal organs, which in turn can be transmitted to the outside of the body. With that response, the internal organ and the point are responsive with each other as far as the outer and inner disturbance are concerned.

Hitting points can be classified into three kinds: The first are some most important points of the human body or the fatal points. The second are some important points in the number of 21, which are powerful enough but not as powerful as the former ones. The third are called Two – Way – Points which means that they can be used for medical and fighting purpose. This is the least important of all, but it still can cause light injury, especially to the related internal organs. Discussion will be made on the Hitting Points of the said three kinds.

The Weapons for Application of Dim Mak

In our early publication entitled “DIM MAK (DIM HSUEH) THE POISON HAND TOUCH OF DEATH”, it was illustrated two parts of the body were used for touching or striking. However, in this advanced edition of Dim Mak additional weapons are shown:

- A. The “Bird’s Beak” — bring thumb and finger tips together and hold them firmly. (See photo A)



- B. Extending toes and concentrate the ‘Chi’ at the tips of toes when striking. (See Photo B)



- C. The “The Spike Finger” the forefinger is extended with thumb along side. (See photo C)



- D. The “Kuan Kung’s Chien” the forefinger and middle finger are extended with thumb folded under. (See photo D)



- E. The “Phoenix Eye Fist” – four fingers are folded on the second knuckle with the forefinger protruding and thumb under it. (See photo E)



- F. The “Dragon’s Head Fist” – four fingers are folded on the second knuckle with the middle finger protruding and thumb under it. (See photo F)

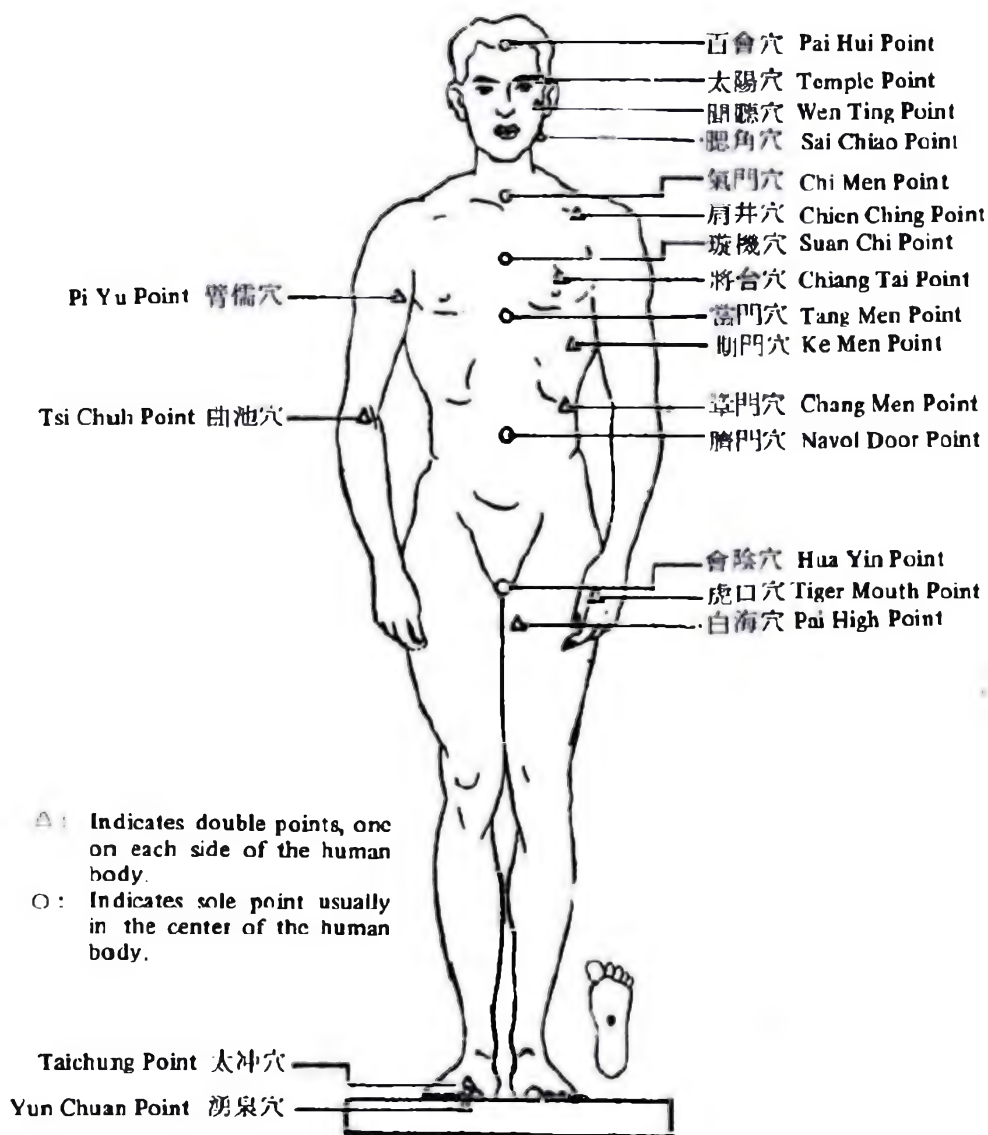


G. The "Dragon Breath Palm" — five fingers are fully extended by concentrating the base of palm for power when striking. (See photo G)



36 Points, the Most Important Points on the Human Body

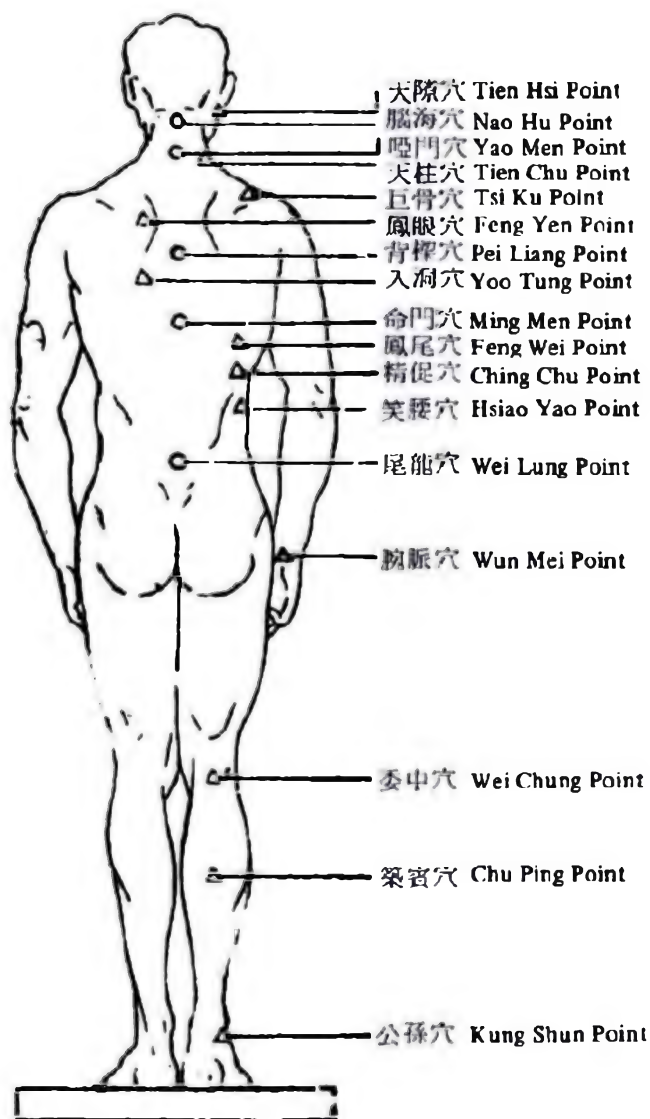
Front Side



Sketch 1

36 Points, the Most Important Points on the Human Body

Back Side



Sketch 2

2. 36 Points: The Most Important Points of The Human Body

Hitting on the thirty six points is considered very dangerous, so the said points are very important to the people who wish to learn its method for fighting purpose. Among the thirty six points, some of them are doubled in number so the actual number of such points have far exceeded thirty six. Our reader may refer to sketch 1 and 2 and pay attention to the mark of both the triangle and the circle. The mark of triangle indicates that they are doubled in number, one on each side, while the mark of circle is the sole number. Most of the sole points belong to the Jen Pulse or the Doo Pulse while the dual points represented by the mark of triangle are distributed among the twelves lines of Chin Pulse. Since the points for hitting purpose are somewhat different from those for medical use, maybe they have the same name or are different in names. Our reader may read the following by referring to F1 through F14.

Nine Fatal Points:

1. *Pai Hui Point (PM19 百會穴):*

Another name for it is called Tien Ling Point (天靈穴), and is located in the middle of the upper head. This point can be easily noticed or seen trembling regularly and ceaselessly on the top of the head of the man. In case it is hit badly, it will injure the brain causing death instantly. (S1 & S1A)



2. *Chi Men Point* (氣門穴):

Another name for this point is called *Huang Chek Point* (環結穴). It is located in the concave part of the fauces, just in the way of the wind and food passage. If it is hit, the throat passage will be cut resulting in death of suffocation. (S1 & S1B)



3. *Tang Men Point* (當門穴):

Also called *Blood Point*: It is located in the middle of the cardiac of the breast. If it is hit, it will vibrate the heart so much that victim will die by vomiting blood. (S1 & S1C)



4. *Navel Door Point* (臍門穴):

It is located in the navel part of the body connecting with the intestine system of the body. It causes life if it is hit. (S1 & S1D)



5. *Hui Yin Point* (AM1 會陰穴):

It is located in the genitals of both the female and male. It will cause life if hit. (S1 & S1E)



6. *Nao Hu Point* (PM16 腦戶穴):

Placed under the occipital at the back of the head. Victim will be killed if it is struck seriously by hitting. (S2 & S2F)



7. *Tien Hsi Poing* (天隙穴):

Another two names for it are called Tien Kao Point (天客穴) or the Ear Root point (耳根穴), which is placed at the convex part in the rear of the ear where many nervous system are clustered. It will directly affect the brain resulting in death if it is hit. (S2 & S2G)



8. *Pei Liang Poing* (背樑穴):

Also called *Fei Hai Point* (肺海穴), is located in the seventh vertebra in the upper part of the spine of the back with the lung in front of it. It is connected with the back of the head, the place of the nervous system. It will cause death if it is hit. (S2 & S2H)



9. *Ming Men Point* (PM4 命門穴):

It is called also the *Chi Hsin Point* (脊心穴) located in the seventh vertebra of the spine from the bottom, the weakest point of the vertebra of the spine and also the center of the nervous network. It is opposite with *Pei Liang point* located in the seventh vertebra of the spine from the top. There is a Chinese proverb saying like this: "The hitting of the upper and the lower seventh vertebra will doom the life." (S2 & S2I)



Nine Dizzy Points:

1. Temple Point (太陽穴):

On both sides of the forehead with convergence of nervous system. People will get dizzy or even killed when one is hit on the point. (S1 & D1)



2. Wen Ting Point (聞聽穴):

It is located in the gap between bones beside the ear with convergence of nervous system. One will feel dizzy if he is hit on the point. (S1 & D2)



3. *Sai Chiao Point* (腮角穴):

This point is located in the gap between the mandible of the cheek with convergence of the nervous system. People will get dizzy or fall to the ground if he is hit. (S1 & D3)



4. *Suan Chi Point* (AM21 璇璣穴):

This point is located in the middle place about two inches under the top of the sternum, just in the forked place of the bronchus. Victim will become dizzy if he is hit on the point. (S1 & D4)



5. *Chiang Tai Point* (將台穴):

This point is located about two inches above the breast nipple. The left point is at the artery of the heart and also the position of the lung while the right point is positioned at the major part of the lung. Victim will become dizzy or fall to the ground if he is hit on the point. (S1 & D5)



6. *Ke Men Point* (期門穴):

This point is slantingly lower than the Chiang Tai Point. The consequence is the same when being struck by the hitting. (S1 & D6)



7. *Chang Men Point* (章門穴):

This point is at the pointing place of the eleven rib under the Ke Men Point. The right point is more important than the left one on account of its being positioned at the liver place. (S1 & D7)



8. *Wei Lung Point* (尾龍穴):

This point is located at the ending part of the spine as well as the ending place of the nervous center. Victim will get dizzy affecting the brain if he is struck on the point. (S2 & D8)



9. *Yun Chuan Point* (湧泉穴):

This point is located on the middle place of the sole with convergence of nervous system. The consequence is the same and it will affect the brain seriously when he is hit on the point. (S1 & D9)



Nine Dumb Points:

1. *Chien Ching Point* (肩井穴):

This point is located in the concave place of the shoulder with convergence of nervous system. Victim will become paralyzed as though he was hit by power, unconscious as a wooden chicken. (S1 & DU1)



2. *Yao Men Point* (啞門穴):

This point is located under the Nao-hu point, just in the location of the vocal cord of the neck with nervous system. The body will fall into a fit of convulsion if he is on the point and will become permanently a mute if seriously hit. (S2 & DU2)



3. *Feng Yen Point* (鳳眼穴):

This point is located in the gap between the bones beside the second vertebrate connected with the lung leave full of nervous system. One will be sick of phthisis after being hit. (S2 & DU3)



4. *Yoo Tung Point* (入洞穴):

This point is on the outer edge diagonally under the Feng Yen Point, inside the gap between the scapulas behind the lung tip. Victim will feel painful and become paralyzed in the body if he is hit on the point. (S2 & DU4)



5. *Feng Wei Point* (鳳尾穴):

This point is about three inches under the Yoo Tung Point, just between the seventh and eighth vertebrate diagonally under the armpit in the rear of the lung. If one is hit, he will cough vomiting blood and become paralyzed without strength or vitality. (S2 & DU5)



6. *Ching Chu Point* (精促穴):

This point is located under the Feng Wei Point on the opposite side of the Chang Men Point on the front side. It is also positioned in the gap between the second and the third rib counting from the bottom. The left point is on the spleen position while the right point is on the location of the liver. Victim will become paralyzed after being hurt. (S2 & DU6)



7. *Hsiao Yao Point* (笑腰穴):

This point is under the Ching Chu point, on the part of the soft waist of the human body, at the end part of the rib and also the position of the kidney. One will feel soft without vitality on the body unconscious as a wooden chicken after being hit. (S2 & DU7)



8. *Wun Mei Point* (腕脉穴):

This point is located on the middle part of the wrist where the Chinese doctors usually press with fingers for diagnosis. Victim will feel paralyzed on the whole body after being hit. Seriously, it will cause life. (S2 & DU8)



9. *Tai Chung Point* (太冲穴):

This point is at the gap between the bones of the first and the second toes on the foot surface. One will become senseless after being hit. (S1 & DU9)



Nine Numb Points:

1. Tsi Ku Point (巨骨穴):

This point is located at the bone gap between the shoulder and the arm and is regarded as the big Numb Point. One will feel numb without vitality on the body after being hit. (S2 & N1)



2. Tien Chu Point (天柱穴):

This point is located on the sides of the neck on the back side with cluster of nervous system. Not only will one feel numb without vitality on the body, but also feel dizzy and fall to the ground and even be killed if seriously hurt. (S2 & N2)



3. *Pi Yu Point* (臂儒穴):

This point is on the inner side in the middle of the upper arm. One feel extremely numb and even fall to the ground after being hit. (S1 & N3)



4. *Tsi Chuh Point* (曲池穴):

This point is in the middle place of the elbow joint. One feels paralyzed and numb on the arm without the capability of moving the arm itself after being hit. (S1 & N4)



5. *Tiger Mouth Point* (虎口穴):

This point is at the bone gap between the thumb and the forefinger. One will feel numb to a great extent after being hit and become paralyzed on the body without the ability to move. (S1 & N5)



6. *Pai Hing Point* (白海穴):

This point is on the upper part of the thigh about four inches under the bottom of the abdomen. One will have the same consequence after being hit on the spot. (S1 & N6)



7. *Wei Chun Point* (委中穴):

This point is located on the reverse side of the front knee just in the connecting place between the femur and the tibia. Victim will feel as if he was hit by power after being struck on the point. (S2 & N7)



8. *Chu Ping Poing* (築賓穴):

This point is located in the middle place of the leg on the back side. If he is hit on the point he will feel numb to the most great extent without vitality on the body. (S2 & N8)



9. Kung Shun Point (公孫穴):

This point is located in the concave part between the ankle bone and the tibia. One will feel numb to such an extent that he will fall to the ground. (S2 & N9)



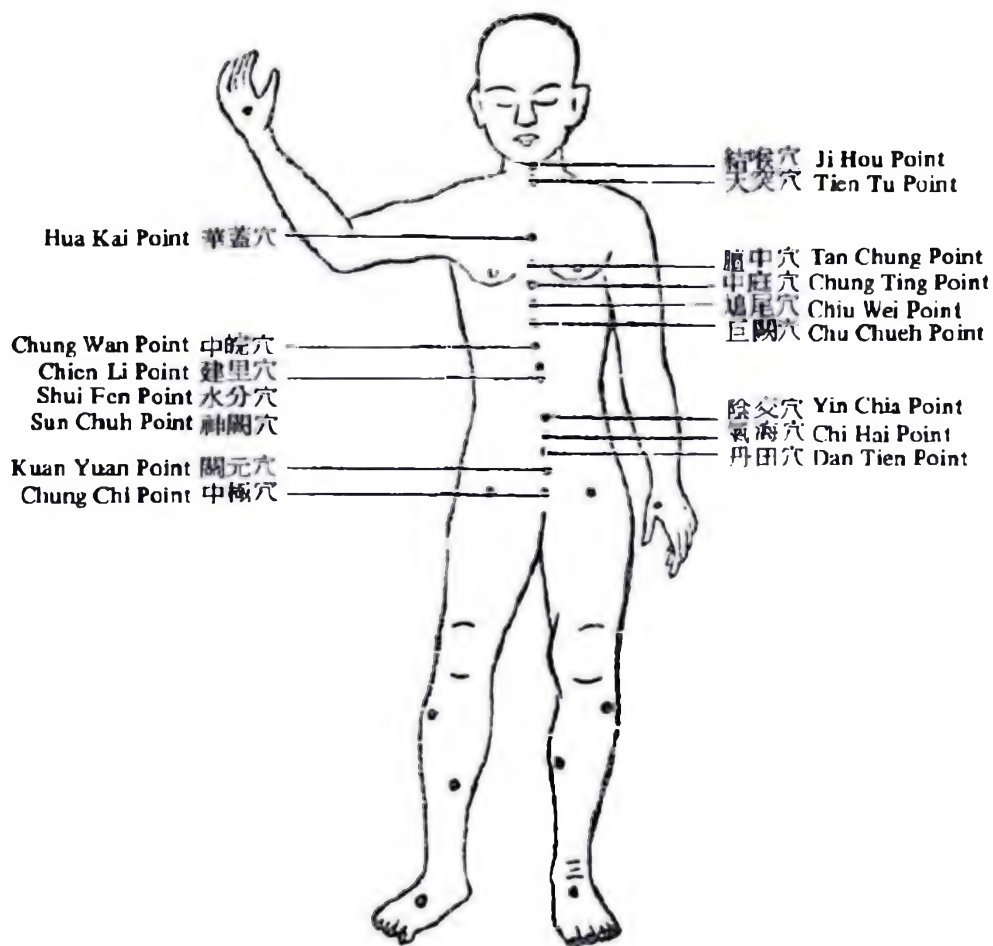
**3. 21 Points,
The Important Points on Human Body**

Front Side:

1. Ji Hou Point (結喉穴):

This point is located between the cervic bones in the neck. The attacker usually exert pressure on the sides of the point with

Twenty One Important Points on the Human Body Front Side



Sketch 3

several fingers of his hand resulting in serious injury of the opponent. (S3)

2. Tien Tu Point (AM22 天突穴):

This point is located two inches under the Ji Hou point and also at the top of all the internal organs. Hitting on the point will cause victim to lose consciousness and the blood will be choked up in the heart. (S3)

3. Hua Kai Point (AM20 華蓋穴):

This point is located four and half an inches above the Tan Chung point. Victim will be hurt seriously after being hit on the point. (S3)

4. Tan Chung Point (AM17 膻中穴):

This point is about four and half an inches under the Hua Kai Point and also at the location between the breasts. It is used as the breathing point especially by the Daoists for training their Chi. Hitting on the point will result in some illness of neurasthenia. (S3)

5. Chung Ting Poing (AM16 中庭穴):

This point is located one and half inches under Tan Chung Point. Hitting on the point will cause injury of the body. (S3)

6. Chiu Wei Poing (AM15 鳩尾穴):

This point is located in the convex end of the sternum in the shape of a bird's tail. It is so-called the heart hole very near the diaphragm, to which it causes injury through the vibration of the hitting points. (S3)

7. Chu Chuch Point (AM14 巨闕穴):

This point is one inch under the Chiu Wei Point and six

inches above the navel. It is the key point of the heart. Victim will lose sense after being hit seriously on the point. (S3)

8. Chung Wan Point (AM12 中脘穴):

Four inches above the navel, used as the breathing point by the Daoists for traversing their Chi in their Chi Kung. It can cause serious injury especially to the stomach after being hit. (S3)

9. Chien Li Point (AM11 建里穴):

Three inches above the navel. It can cause indigestion after being hit on the point. (S3)

10. Shui Fen Point (AM9 水分穴):

One inch above the navel, it is served as the linkage between the large and the small intestines. Victim will be sick of dysuria and dyschesia after being hit on the point. (S3)

11. Sun Chuh Point (AM8 神闕穴):

It is in the position of the navel, an important point for training Chi Kung by both the pugilists and the Daoists. It can cause bad injury on the intestine system after being hit. (S3)

12. Yin Chiao Point (AM7 陰交穴):

One inch under the navel. Since it is very near the intestines, it will cause some disease like intestinal colic after being hit on the point. (S3)

13. Chi Hai Point (AM6 氣海穴):

The sea of breathing for the pugilists and Daoists who use it as the main source for traversing the Chi. It will result stomach ache when he is being hit on the said point. (S3)

14. Dan Tien Point (丹田穴):

It is the most important part of the human body as far as the pugilists and the Daoists are concerned. It is considered as the source of Chi for the Chi Kung. It will result in both injury of the heart and lung if hitting is made on it. (S3)

15. Kuan Yuan Point (AM4 關元穴):

Three inches under the navel. It will result in injury on the kidney after being hit on the point. (S3)

16. Chung Chi Point (AM3 中極穴):

Four inches from the navel. It is the linking place of three negatives of the foot. It can cause some illness of urethritis after being hit on the point. (S3)

The Back Side

1. Dumb Point (PM14 啞門穴):

Another name for this point is called Ta Men Point, one inch under the Nao Hu Point (PM16 腦戶穴). It causes victim to be unable to speak in addition to headache and dyslalia if he is hit on the point. (S4)

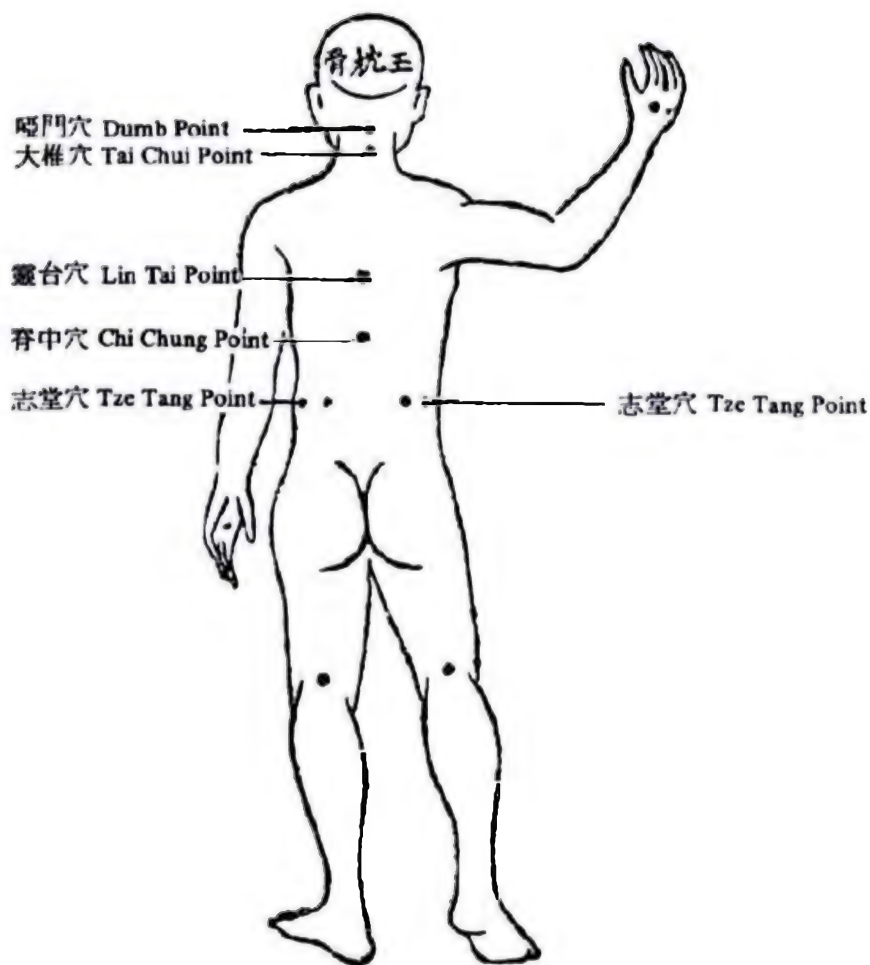
2. Tai Chui Point (PM13 大椎穴):

In the concave place of the first vertebrate, and also as the key point for training the Chi. It can cause some disease of headache and nausea if he is being hit on the point. (S4)

3. Lin Tai Point (PM9 靈台穴):

Under the sixth vertebrate and also as the training point for the Pugilists. It will result some lung disease if victim is hit on the point. (S4)

Twenty One Important Points on the Human Body Back Side



Sketch 4

4. Chi Chung Point (PM6 脊中穴):

Under the eleventh vertebrate, it is the point for training the chi exercise. It will result some disease of kidney after he is hit on the point. (S4)

5. Tze Tang Point (志堂穴):

Under the fourteenth vertebrate. It can result some disease of kidney either if he is being hit on one of the points. (S4)

4. The Brass and the Glass Man

The brass man was discovered by Chinese medical men in ancient time to facilitate teaching and healing of acupuncture. Before that time, all the instruction and teaching for acupuncture was based solely on charts and diagrams. However, the disadvantages in using the charts or diagrams were many for some locations of the points on the body could not be precisely identified on a flat surface. With the discovery of the brass man, much improvements were made.

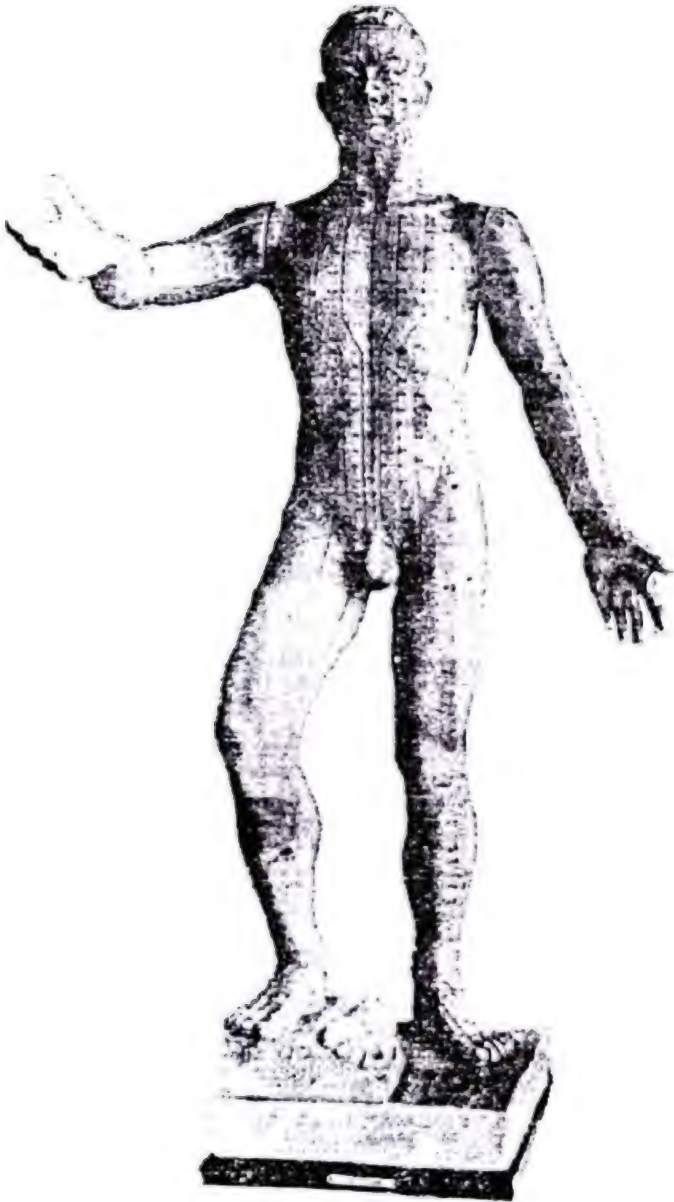
In the year 1023 A.D. in the early Sung Dynasty (the Emperor of Jen Chung in Sung Dynasty 宋理宗時代), Wang Wei Yi (王惟一), the Royal Doctor at that time, had written a book containing all the medical ways and sketches for acupuncture purpose. In the meantime, he cast two big brass men, on the body of which all the points and the lines of Chin pulse were named and clearly shown. These two brass men were ordered by the King to be exhibited in the Royal Hospital and the Guest Hall of the Prime Minister's Mansion. (S5, 6)

It was in the year 1297 that Chang Shan Feng made a brass man himself by imitating the one made earlier. However, Chang's

brass man was made more magnificently than the former one. He used various kinds of colours to mark out the points of importance in degree as well as 14 different lines of Chin pulse. Chang waxed the brass man with grease to hide the marked points in order to test out the knowledge of the students. He then filled the brass man with mercury. When the lesson started, the student was asked to hit a given point on the brass man. If the right point was hit, the mercury would flow out through a concealed pipe to the point. Otherwise, the empty point was hit instead of the right one and, consequently, no mercury would flow. His training method was so effective that many of his disciples mastered his skill. Thus, it had been made possible for the Hitting Points to be passed down to the later generations.

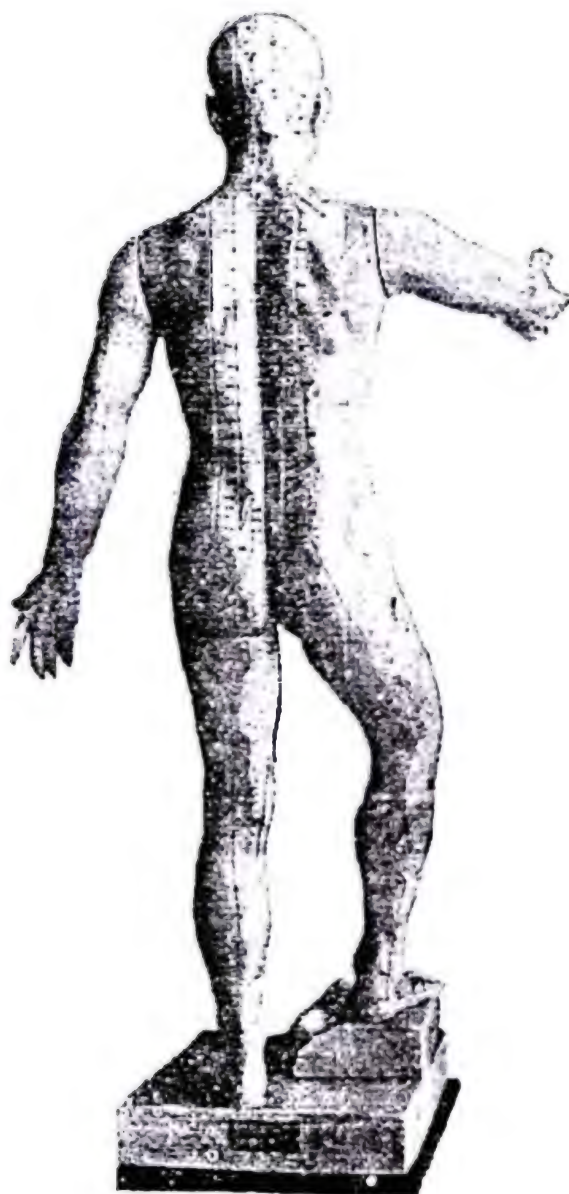
Today, the material of glass instead of brass is used to make the dummy man with the points and Chin pulse marked out on the body and all the internal organs including heart, lung and everything inside the body. There is a button stand at the bottom which contain buttons that mark out the names for both the points and the lines of Chin pulse. All of them flash a light if the correct button is pressed. For instance, a press on the point of San Li (S36, (三里穴) belonging to the line of foot Yang Ming stomach) is made, both the said point and the stomach can flash a light simultaneously. It means that the said point has something to do with the stomach. Inserting the needle into the said point can cure the trouble of stomach. However, the said glass man was designed in Hongkong for acupuncturist for teaching and memorizing of the functions of the human body. So a suggestion is made to design the dummy man with other types of materials so that the people favoring Hitting Points as the fighting art can really practice with it.

The Front Side of the Brass Man



Sketch 5

The Back Side of the Brass Man



Sketch 6

5. Two-way-points

1. The Points of Tai Yin Lung Chin Pulse (手太陰肺經經穴) (F1)

- L1 Chung Fu Point (中府穴):
Located between the third and fourth ribs above the right breast under another point, L2, called Yun Men.
- L2 Yun Men Point (雲門穴):
Located on the outer edge under the clavicle.
- L3 Tien Fu Point (天府穴):
Located three inches under the armpit and five inches above the arm junction.
- L4 Hsia Pai Point (俠白穴):
Under the point of Tien Fu and less than five inches above the arm junction.
- L5 Chih Tseh Point (尺澤穴):
In the middle of the elbow on the same side of the palm.
- L6 Kung Tsui Poing (孔最穴):
About seven inches above the wrist.
- L7 Lieh Chueh Point (列缺穴):
On the upper arm about 1.5 inch from the wrist, on the inner side and upper edge of the upper arm.
- L8 Ching Chu Point (經渠穴):
On the upper arm about 1 inch from the wrist.
- L9 Tai Yuan Point (太淵穴):
Located between the points of Ching Chu and Yu Chu, L10

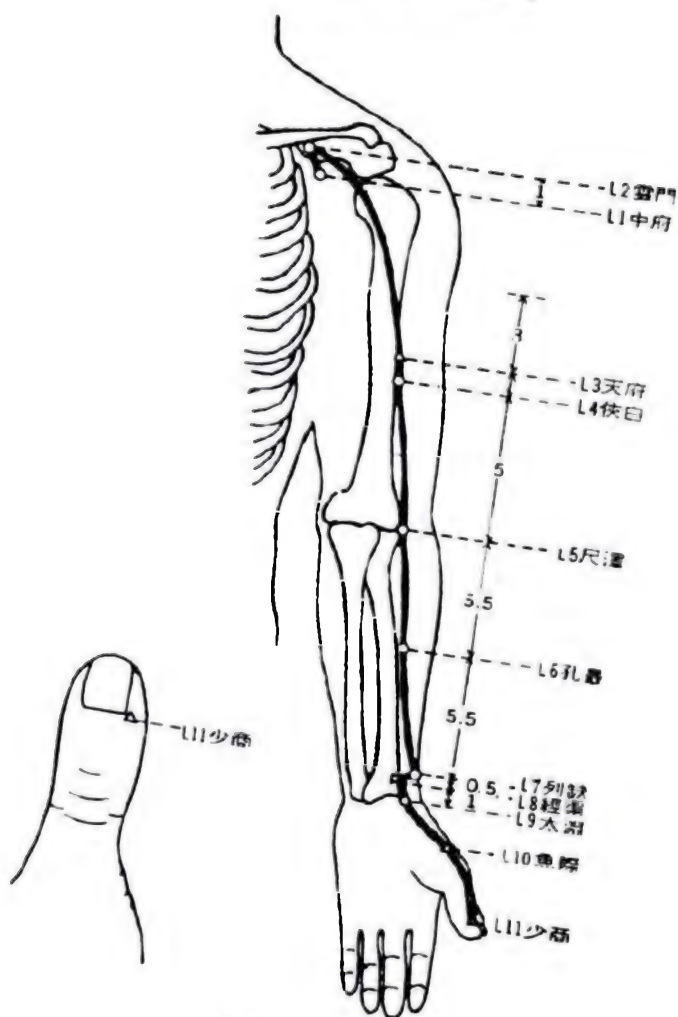
L10 Yu Chu Point (魚際穴):

In the position under the thumb on the inner side of the upper arm.

L11 Shao Shang Point (少商穴):

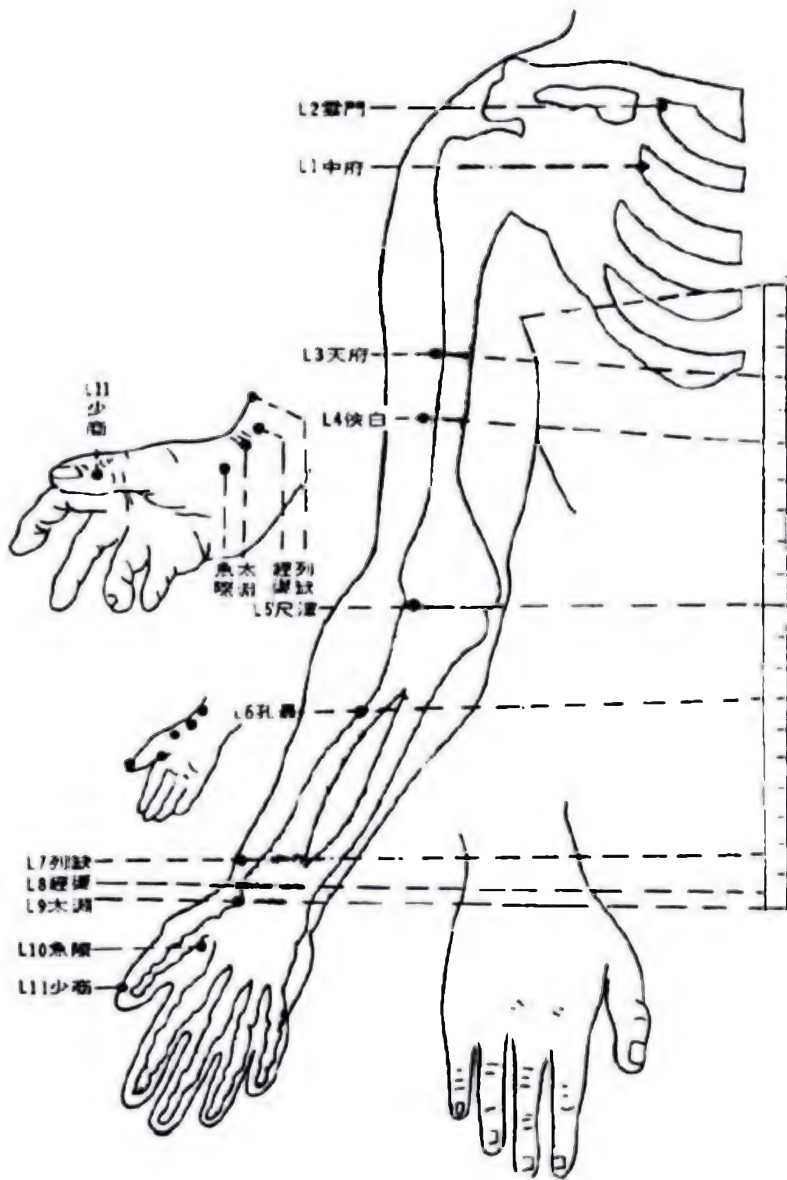
On the upper part of the thumb on the palm side.

手太陰肺經經穴



F1

肺 經



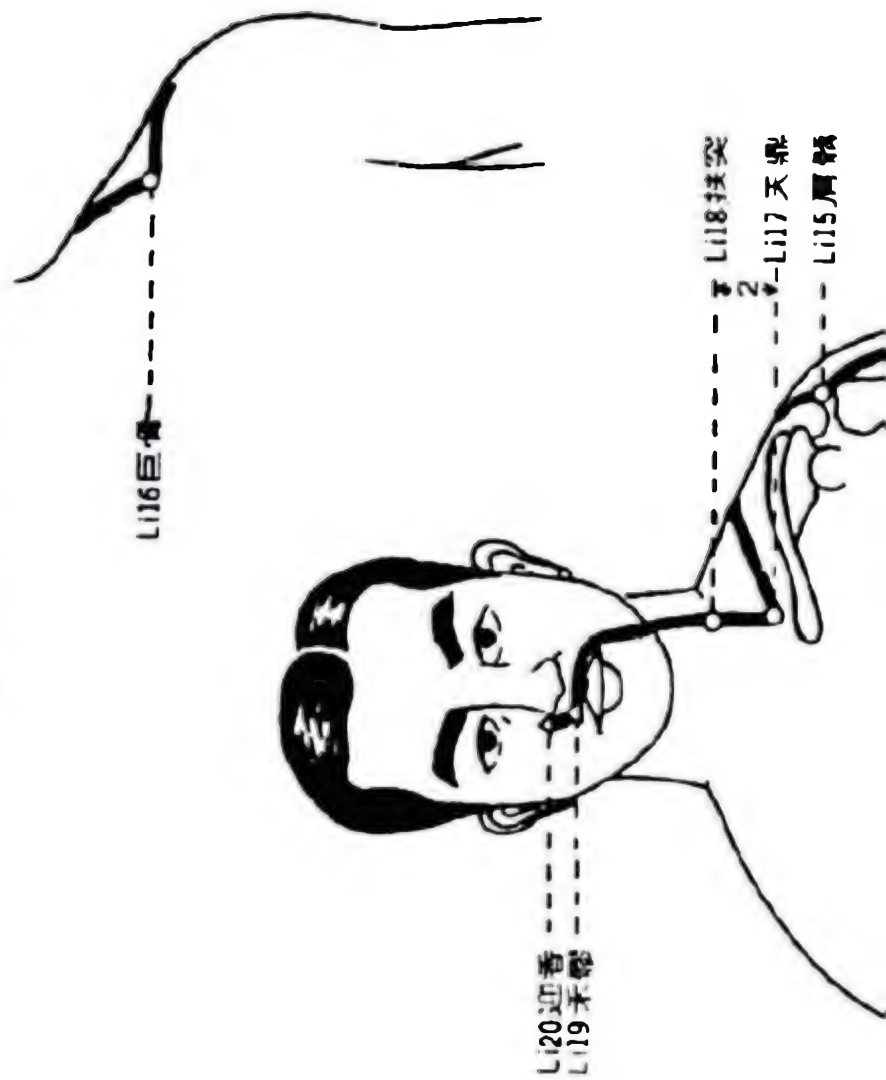
F 1

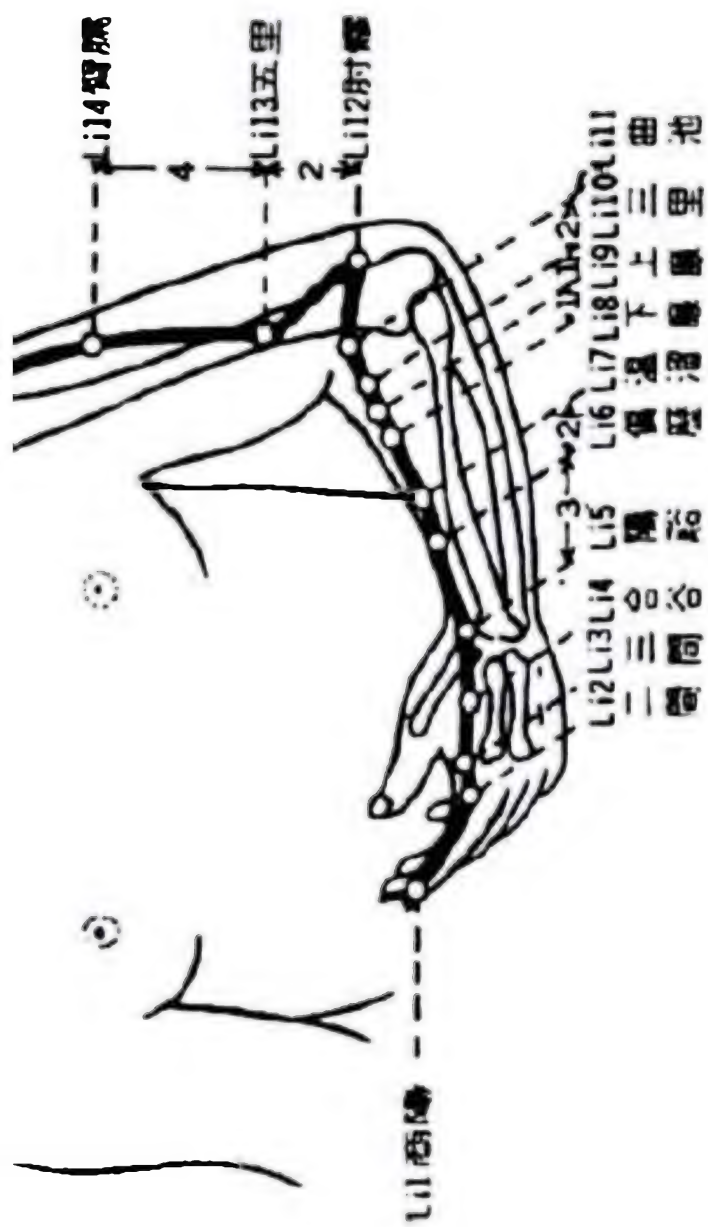
2. The Points of Yang Ming Large Intestine
Pertaining to Hand (手陽明大腸經經穴) (F2)

- Li1 Shang Yang Point (商陽穴):
Located on the end of the forefinger on the backside of the hand.
- Li2 Chien Chien Point (二間穴):
Within the third knuckle of the forefinger on the outer edge of the forefinger.
- Li3 San Chien Point (三間穴):
On the bottom of the third knuckle of the forefinger on the outer edge of the forefinger.
- Li4 Hou Ku Point (合谷穴 (虎口穴)):
Located in the connecting point between the thumb and the forefinger, and another name for it is called Tiger's Mouth.
- Li5 Yang Tsih Point (陽谿穴):
On the upper edge of the wrist.
- Li6 Pien Li Point (偏歷穴):
About three inches behind the wrist.
- Li7 Wen Liu Point (溫溜穴):
About five to six inches behind the wrist.
- Li8 Hsia Lien Point (下廉穴):
Under the radius bone about one inch from the Shang Lien.
- Li9 Shang Lien Point (上廉穴):
One inch above Hsia Lien (Li8), and between Hsia Lien and Shou San Li (Li10).

- Li10 Shou Shan Li Point (三里穴):**
Two inches from Li11 Chuh Chih.
- Li11 Chuh Chih Point (曲池穴):**
At the end of the wrinkle part of the bending elbow.
- Li12 Chou Liao Point (肘髎穴):**
One inch on the outer edge from the Li11 Chuh Chih Point.
- Li13 Wu Li Point (五里穴):**
Three inches above the elbow.
- Li14 Pi Nao Point (臂臑穴):**
On the outer edge of the upper arm and about 7 inches from the elbow.
- Li15 Chien Yu Point (肩髃穴):**
About one inch from the top of the shoulder.
- Li16 Chu Ku Point (巨骨穴):**
On the top of the shoulder over Li15 Chien Yu Point.
- Li17 Tien Ting Point (天鼎穴):**
Under the neck and over the clavicle.
- Li18 Fu Tu Point (扶突穴):**
About three inches from the throat and one inch from Tien Ting.
- Li19 Ho Liao Point (禾髎穴):**
Directly under the nose holes.
- Li20 Ying Hsiang Point (迎香穴):**
One inch diagonally above the Ho Liao Point.

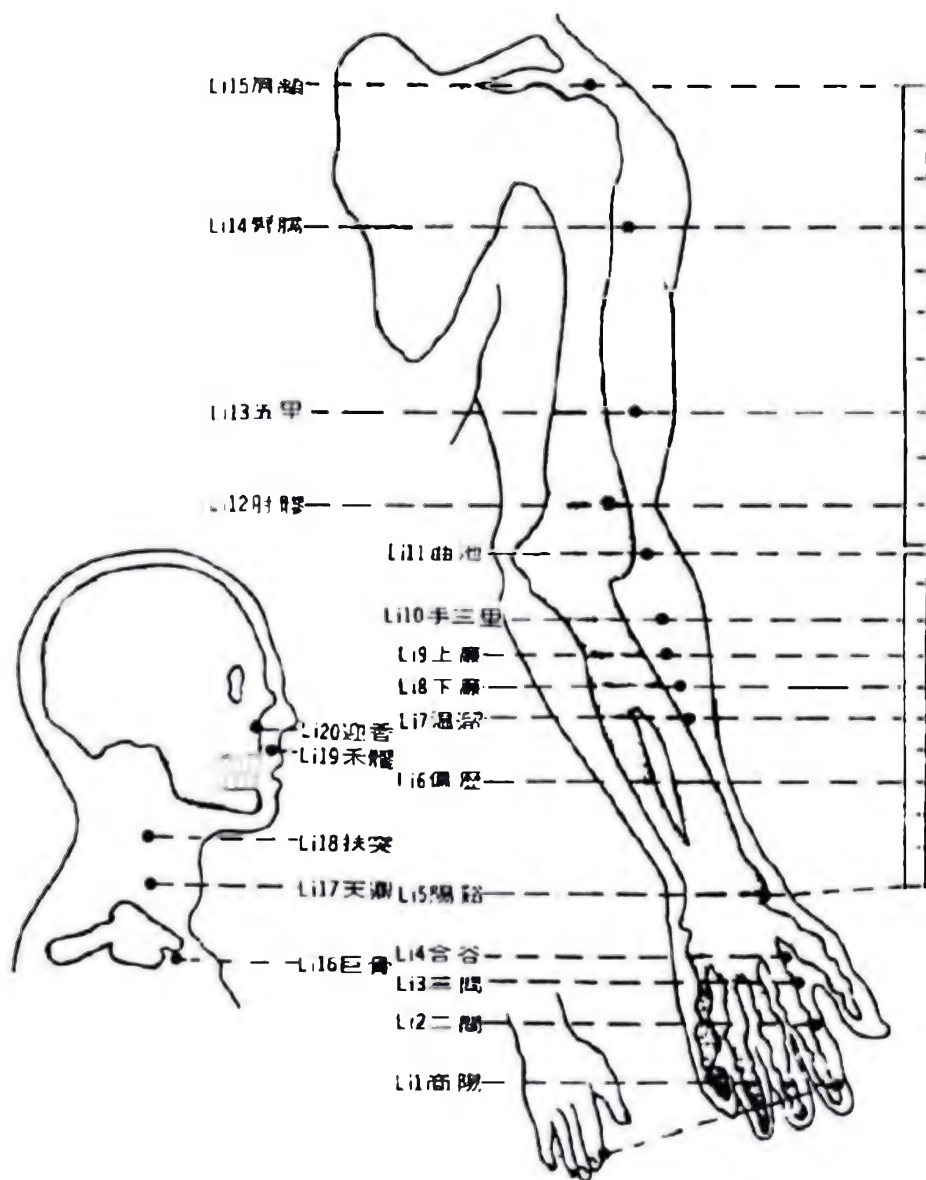
手陽明大腸經經穴





F 2

大腸經



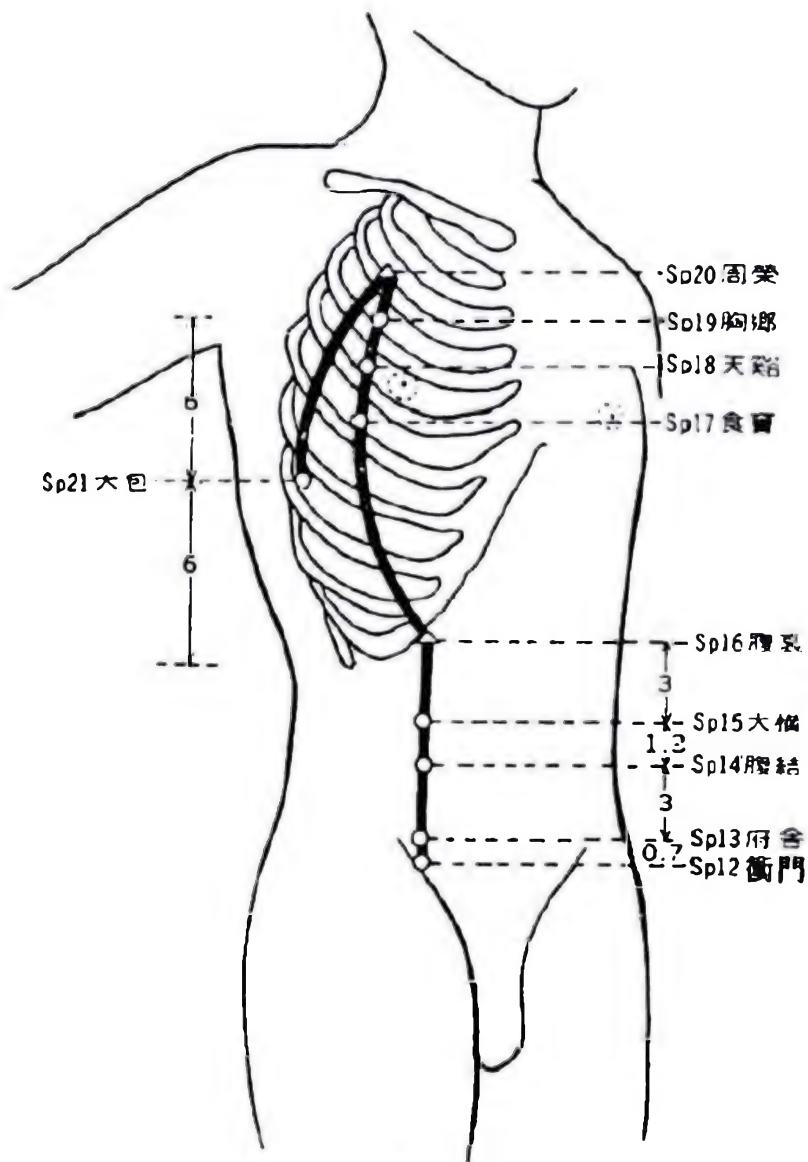
F 2

3. The Points of Tai Yin Spleen Pertaining to foot
(足太陰脾經經穴) (F3)

- SP1 Yin Pai Point (陰白穴):
On the inner edge of the great toes.
- SP2 Ta Tu Point (大都穴):
Behind the base knuckle of the great toes.
- SP3 Tai Pai Point (太白穴):
Behind the Ta Tu Point on the inner side of the foot.
- SP4 Kung Sun Point (公孫穴):
One inch behind the base knuckle of the great toes.
- SP5 Shang Chiu Point (商丘穴):
Under the inner ankle bone.
- SP6 San Yin Chiao Point (三陰交穴):
Three inches from the inner ankle.
- SP7 Lou Ku Point (漏谷穴):
Three inches from San Yin Chiao and six inches from the inner ankle.
- SP8 Ti Chi Point (地機穴):
Inner side of the leg and five inches from the knee.
- SP9 Yin Lin Chuan Point (陰陵泉穴):
Under the Tibia under the inside of the leg under the knee.
- SP10 Hsueh Hai Point (血海穴):
Two inches above the knee.
- SP11 Chi Men Point (箕門穴):
On the inner side of the thigh, and six inches above the Hsueh Hai Point.

- SP12 Chung Men Point (衝門穴):
One inch under the Fu She Point and three inches on the side of the pubis.
- SP13 Fu She Point (府舍穴):
Two inches under the Fu Chieh Point.
- SP14 Fu Chieh Point (腹結穴):
Under the Ta Heng Point about 1.3 inch.
- SP15 Ta Heng Point (大橫穴):
About 3.5 inches under the Fu Ai Point.
- SP16 Fu Ai Point (腹哀穴):
3.5 inches above the Ta Heng Point.
- SP17 Shih Tou Point (食竇穴):
1.6 inches under the Tien Tsih Point.
- SP18 Tien Tsih Point (天谿穴):
1.6 inch from the Hsiung Hsiang Point and two inches from the breast.
- SP19 Hsiung Hsiang Point (胸鄉穴):
1.6 inch above the Tien Tsih Point.
- SP20 Chou Jung Point (周榮穴):
1.6 inch above the Hsiung Hsiang Point.
- SP21 Ta Pao Point (大包穴):
6 inches under the armpit.

足太陰脾經經穴（2）



F 3

4. The Points of Yang Ming Stomach Pertaining to Foot
(足陽明胃經經穴) (F4)

- S8 Tou Wei Point (頭維穴):
On the corner of the forehead near the hair.
- S7 Hsia Kuan Point (下關穴):
On the rear of the cheek near the ear.
- S6 Chia Tseh Point (頰車穴):
About one inch below the ear.
- S1 Cheng Chi Point (承泣穴):
Less than one inch below the eye, directly under the pupil.
- S2 Ssu Pai Point (四白穴):
Less than half an inch under the Cheng Chi Point and about one inch under the eye.
- S3 Chu Lieo Point (巨髎穴):
Under the Ssu Pai Point and less than one inch from the nose hole.
- S4 Ti Tsang Point (地倉穴):
Less than half an inch from the edge of the mouth.
- S5 Ta Ying Point (大迎穴):
On the side of the chin.
- S9 Jen Ying Point (人迎穴):
Near the artery on the neck.
- S10 Shui Tu Point (水突穴):
Under the Jen Ying Point but less than half an inch under the Chi She Point.
- S11 Chi She Point (氣舍穴):
Under the Jen Ying Point near the concave place.

- S12 Chueh Pen Point (缺盆穴):
At the concave place over the flat bone beside the throat.
- S13 Chi Fuh Point (氣戶穴):
Under the clavicle.
- S14 Ku Fang Point (庫房穴):
At the concave place under the Chi Fuh Point.
- S15 Wu I Point (屋翳穴):
At the concave place about one and a half inch under the Ku Fang Point.
- S16 Ying Chuang Point (膺窗穴):
About one and a half inch under the Wu I Point in the fourth rib, the place of the heart.
- S17 Ju Chung Point (乳中穴):
Just in the middle part of the breast and in the fifth rib.
- S18 Ju Ken Point (乳根穴):
At the concave place, about one and a half inch from the Ju Chung Point.
- S19 Pu Yung Point (不容穴):
About one inch over the Cheng Man Point.
- S20 Cheng Man Point (承滿穴):
About one inch under the Pu Yung Point.
- S21 Liang Men Point (梁門穴):
One inch under the Cheng Man Point, and about four inches over the navel.
- S22 Kuan Men Point (關門穴):
One inch under the Liang Men Point, and three inches over the navel.

- S23 Tai I Point (太乙穴):
Above the Fuh Tu Point and about one foot and two inches over the navel.
- S24 Hua Juh Men Point (滑肉門穴):
One inch over the navel and one inch under the Tai I Point.
- S25 Tien Shu Point (天樞穴):
Two inches beside the navel.
- S26 Wai Lin Point (外陵穴):
One inch under Tien Shu Point and one inch under the navel.
- S27 Ta Chu Point (大巨穴):
One inch under the Wai Lin Point and two inches under the navel.
- S28 Shui Tao Point (水道穴):
One inch under the Ta Chu Point and three inches under the navel.
- S29 Kuei Lai Point (歸來穴):
Two inches under the Shui Tao Point and four inches under the navel.
- S30 Chi Chung Point: (氣衝穴):
One inch under the Kuei Lai Point and one inch above the groin and five inches under the navel.
- S31 Pi Kuan Point (脾關穴):
Above the Fuh Tu Point and about one foot and two inches from the knee.
- S32 Fuh Tu Point (伏兔穴):
Six inches above the knee.

- S33 Yin Shih Point (陰市穴):
Three inches above the knee.
- S34 Liang Chiu Point (梁邱穴):
Two inches above the knee and one inch under the Yin Shih Point and between two sinus .
- S35 Tu Pi Point (犢鼻穴):
At the concave place just under the knee.
- S36 San Li Point (三里穴):
Three inches under the knee.
- S37 Shang Chu Hsu Point (上巨虛穴):
Three inches under the San Li Point.
- S38 Tiao Kou Point (條口穴):
Five inches under San Li Point and two inches under Shang Chu Hsu Point.
- S39 Hsia Chu Hsu Point (下巨虛穴):
Six inches under the San Li Point.
- S40 Feng Lung Point (豐隆穴):
Eight inches over the outer ankle.
- S41 Chieh Tsih Point (解谿穴):
On the back of the surface of the foot and one and a half inch from Chung Yang Point; six and a half inches from Nei Ting Point.
- S42 Chung Yang Point (衝陽穴):
The highest point on the foot surface.
- S43 Hsien Ku Point (陷谷穴):
Located behind the second toes and two inches from Nei Ting Point.

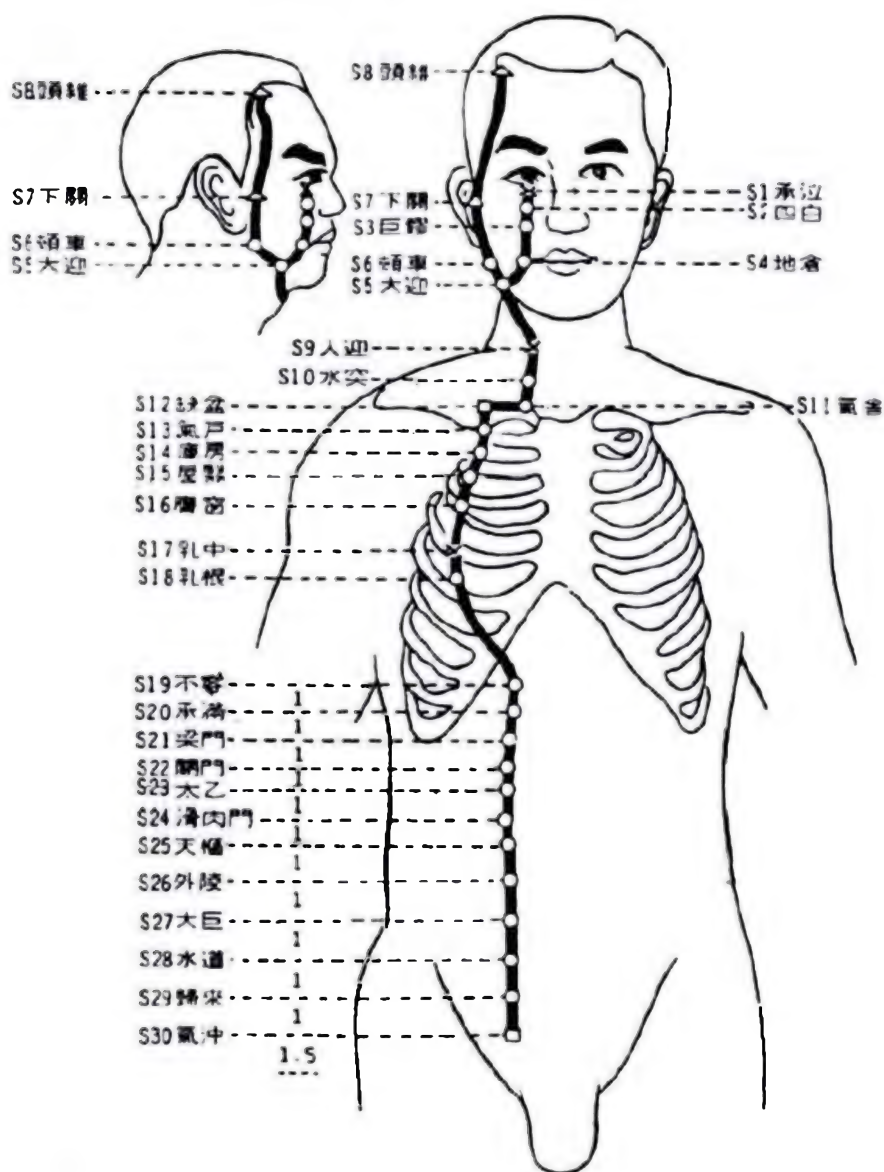
S44 Nei Ting Point (內庭穴):

At the concave between the bottoms of the second and the third toes.

S45 Li Tui Point (厲兌穴):

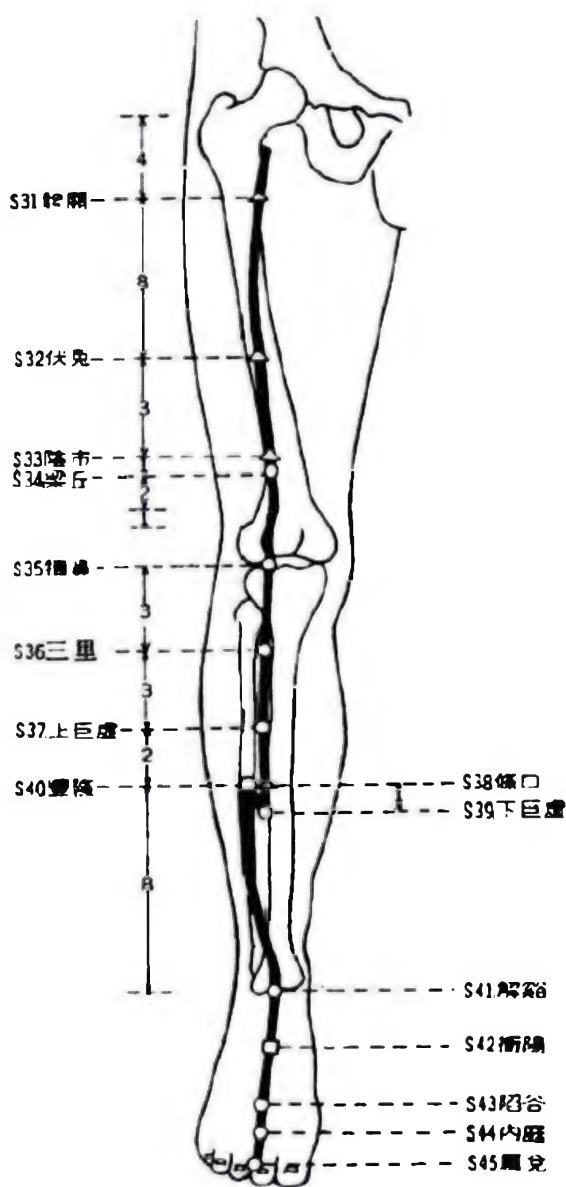
On the outer edge of the second toe near the nail part.

足陽明胃經經穴 (1)



F 4

足陽明胃經經穴(2)

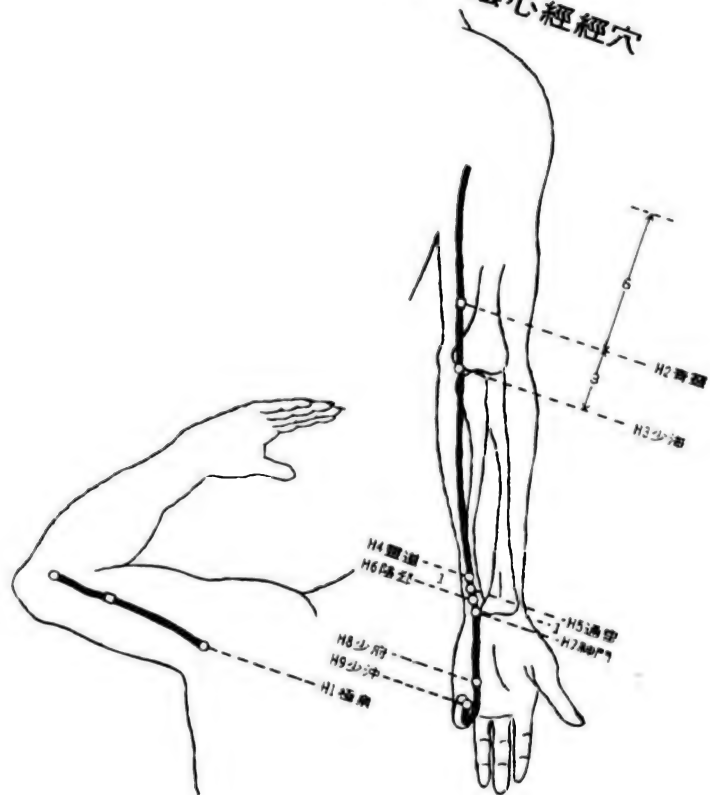


F 4

5. The Points of Shao Yin Heart Pertaining to Hand
(手少陰心經經穴)(F5)

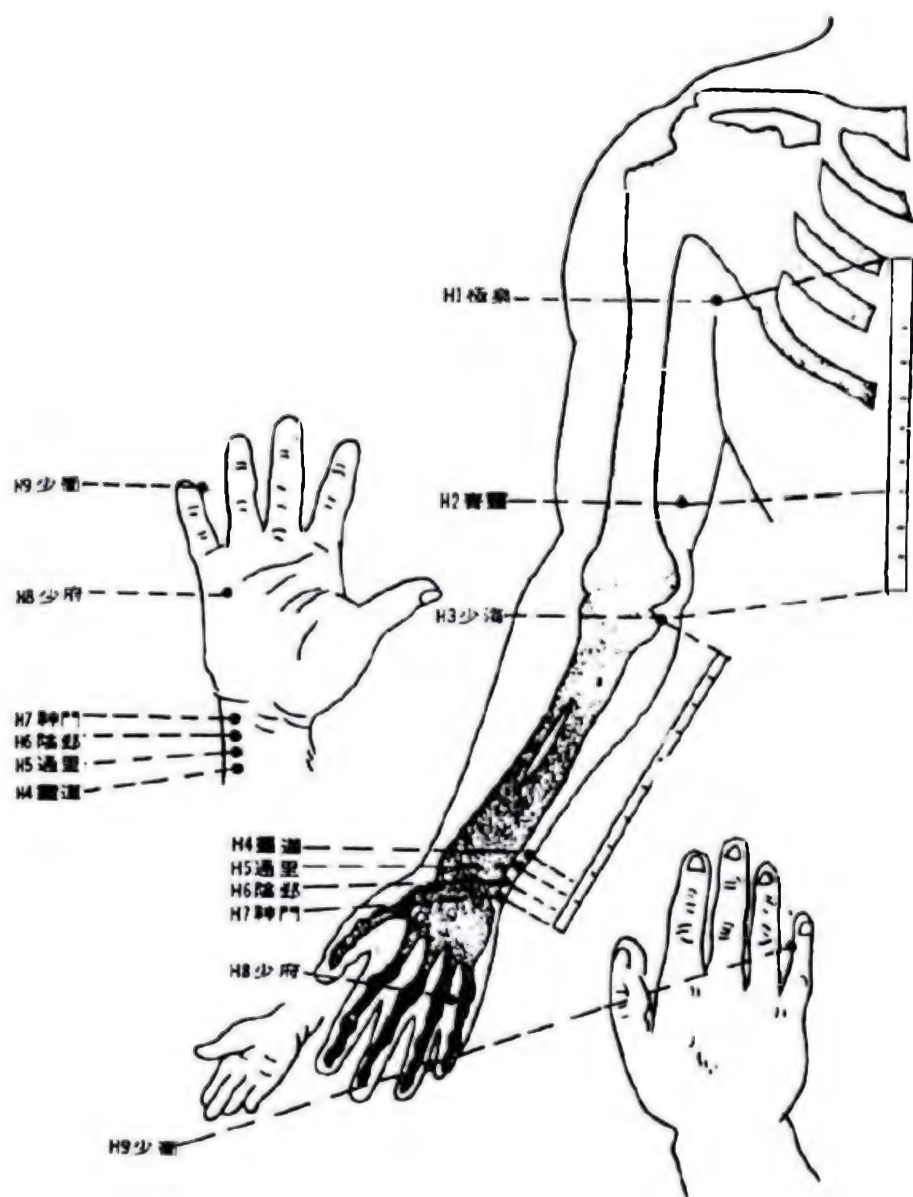
- H1 Chi Chuan Point (極泉穴):
Between the two ligaments in the armpit.
- H2 Ching Lin Point (青靈穴):
Three inches above the elbow.
- H3 Shao Hai Point (少海穴):
At the place of the elbow, inside the junction part of the bone.
- H4 Lin Tao Point (靈道穴):
About one and a half inch behind the palm.
- H5 Tung Li Point (通里穴):
On the inner side of the wrist, about one inch from the palm.
- H6 Yin Hsi Point (陰郄穴):
Half an inch from the Tung Li Point and half an inch from the bottom of the palm.
- H7 Shen Men Point (神行穴):
On the side of the wrist at the bottom of the palm.
- H8 Shao Fu Point (少府穴):
At the end of the base knuckle of the little finger.
- H9 Shao Chung Point (少衝穴):
On the side of the little finger tip near the nail.

手少陰心經經穴



F 5

心 經



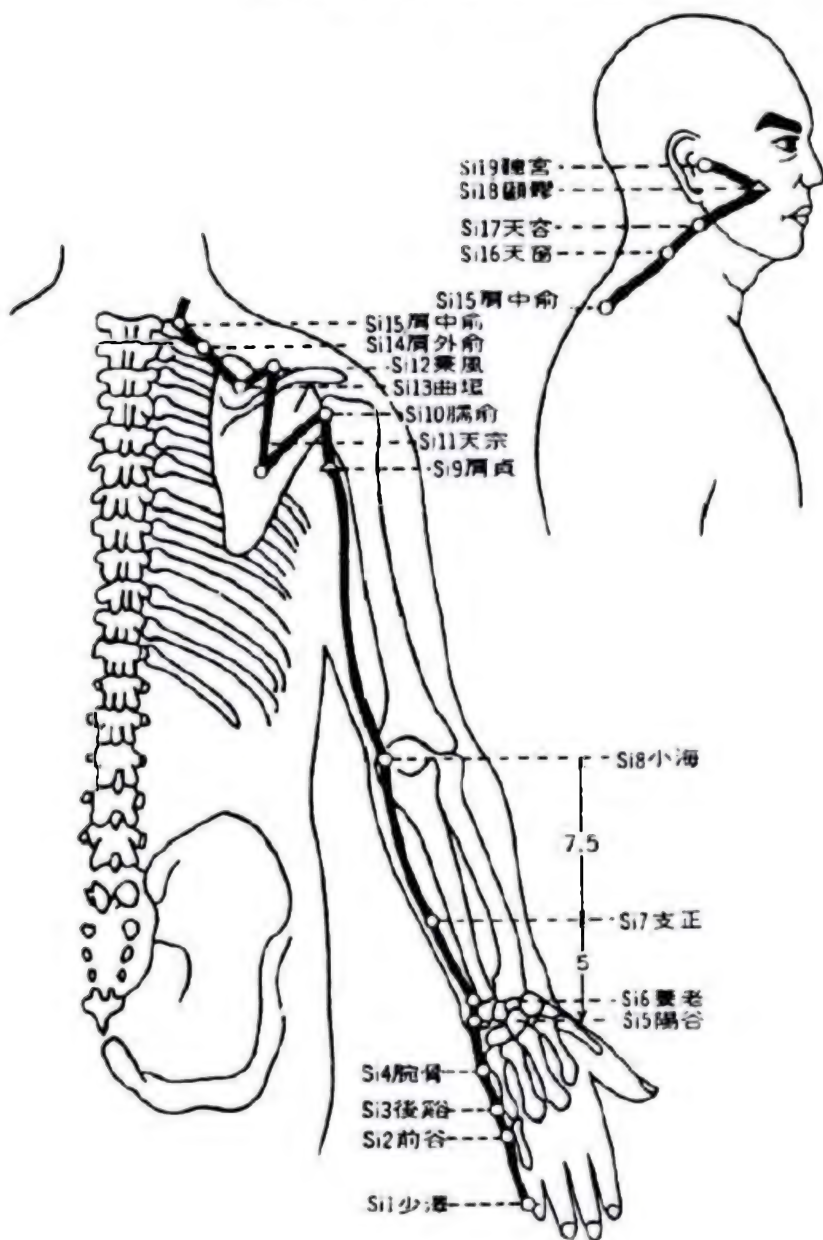
F 5

6. The Points of Tai Yang Small Intestine Pertaining to Hand
(手太陽小腸經經穴) (F6)

- SI1 Shao Tse Point (少澤穴):
On the side of the little finger tip near the finger nail.
- SI2 Chien Ku Point (前谷穴):
At the concave place on the outer edge of the base knuckle of the little finger.
- SI3 Hou Tsih Point (後谿穴):
On the outer edge of the little finger, the junction part between the second and the third knuckle.
- SI4 Wan Ku Point (腕骨穴):
On the outer edge of the bottom of the palm.
- SI5 Yang Ku Point (陽谷穴):
More than one inch from the Wan Ku Point on the same line.
- SI6 Yang Lao Point (養老穴):
About one inch from the Yang Ku Point on the wrist bone.
- SI7 Tze Cheng Point (支正穴):
Five inches from the wrist.
- SI8 Hsiao Hai Point (小海穴):
Near the elbow part and about half an inch from the elbow point.
- SI9 Chien Chen Point (肩貞穴):
Under the convex part of the shoulder.
- SI10 Nao Shu Point (臑俞穴):
One inch above the Chien Chen Point.

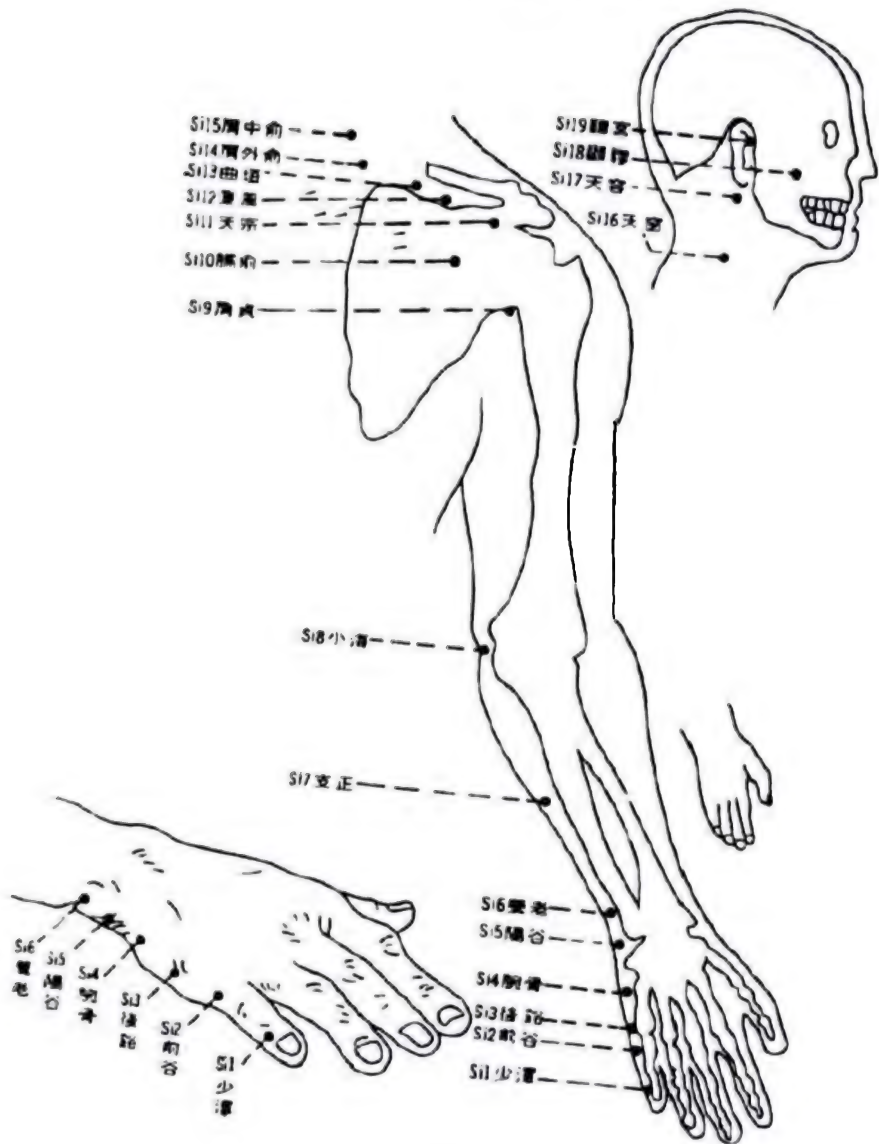
- SI11 Tien Tsung Point (天宗穴):
Over one and a half inch above the Chien Chen Point.
- SI12 Ping Feng Point (秉風穴):
On the outer part over the scapula.
- SI13 Chuh Yuan Point (曲垣穴):
In the middle part of the shoulder.
- SI14 Chieh Wai Yu Point (肩外俞穴):
Above the scapula and three inches from the rib.
- SI15 Chien Chung Yu Point (肩中俞穴):
Half an inch diagonally from the Chieh Wai Yu Point and two inches from the rib.
- SI16 Tien Chuang Point (天窗穴):
Two inches under the ear between the ligaments.
- SI17 Tien Yung Point (天容穴):
Four inches under the ear.
- SI18 Chuan Lien Point (顙膠穴):
In the middle part of the cheek.
- SI19 Ting Kung Point (聽宮穴):
In the front and upper part of the ear.

手太陽小腸經經穴



F 6

小腸經



F 6

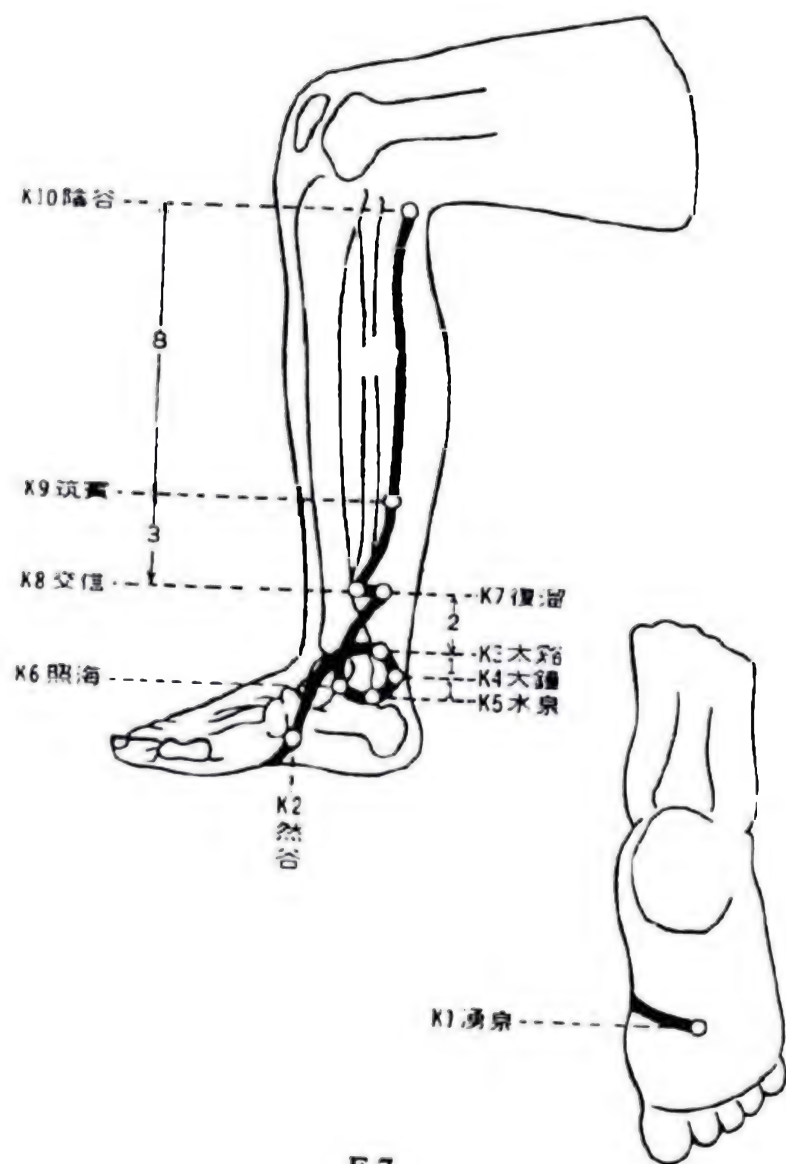
7. The Points of Shao Yin Kidney Concerning Foot
(足少陰腎經經穴) (F7)

- K1 Yung Chuan Point (湧泉穴):
In the middle of the sole.
- K2 Jan Ku Point (然谷穴):
In the front of the inner ankle.
- K3 Tai Tsih Point (大谿穴):
Half an inch behind the inner ankle.
- K4 Ta Chung Point (大鐘穴):
On the upper part of the heel and half an inch behind the Tai Tsih Point.
- K5 Shui Chuan Point (水泉穴):
In the rear of the inner ankle and about an inch under the Tai Tsih Point.
- K6 Tsao Hai Point (照海穴):
About half an inch under the inner ankle.
- K7 Fu Liu Point (復溜穴):
About two inches above the inner ankle and half an inch behind the Chiao Sin Point.
- K8 Chiao Sin Point (交信穴):
Two inches above the inner ankle and parallel to the Fu Liu Point.
- K9 Chu Pin Point (築賓穴):
Five inches above the inner ankle in the middle of the leg.
- K10 Yin Ku Point (陰谷穴):
Directly behind the knee joint.

- K11 Heng Ku Point (橫骨穴):
One inch under the Ta Heh Point.
- K12 Ta Heh Point (大赫穴):
One inch under the Chi Hsueh Point.
- K13 Chi Hsueh Point (氣穴):
One inch under the Ssu Man Point.
- K14 Ssu Man Point (四滿穴):
One inch under the Chung Chu Point.
- K15 Chung Chu Point (中注穴):
One inch under the Huag Yu Point.
- K16 Huag Yu Point (育俞穴):
Half an inch beside the navel.
- K17 Shang Chuh Point (商曲穴):
One inch under the Shih Kuan Point.
- K18 Shih Kuan Point (石關穴):
One inch under the Yin Tu Point.
- K19 Yin Tu Point (陰都穴):
One inch under the Tung Ku Point.
- K20 Tung Ku Point (通谷穴):
One inch under the Yu Men Point.
- K21 Yu Men Point (幽門穴):
One inch above Tung Ku Point.
- K22 Pu Lang Point (步廊穴):
About one and a half inch under the Shen Feng Point.
- K23 Shen Feng Point (神封穴):
One and a half inch under the Lin Hsi Point.

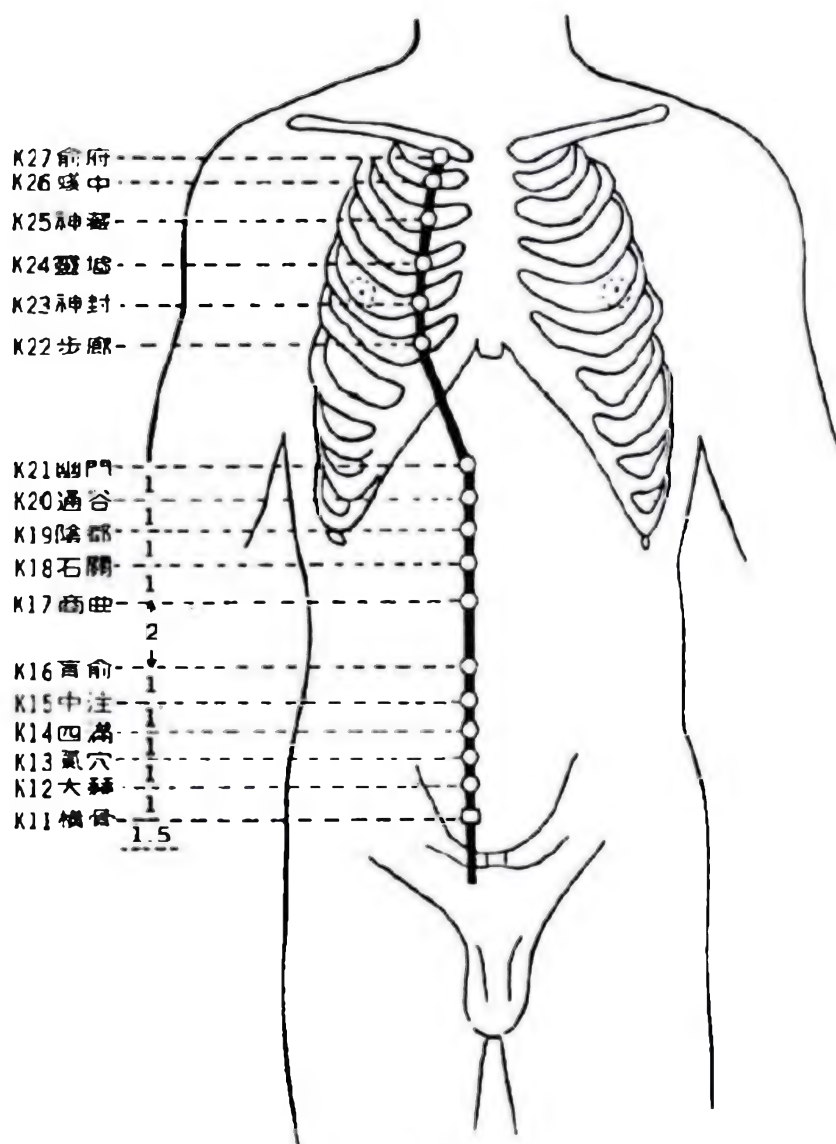
- K24 Lin Hsi Point (靈墟穴):
One and a half inch under the Shen Tsang Point.
- K25 Shen Tsang Point (神藏穴):
One and a half inch under the Luh Chung Point.
- K26 Luh Chung Point (臍中穴):
One and a half inch under the Yu Fu Point.
- K27 Yu Fu Point (俞府穴):
Near the inner end of the clavicle.

足少陰腎經經穴(1)



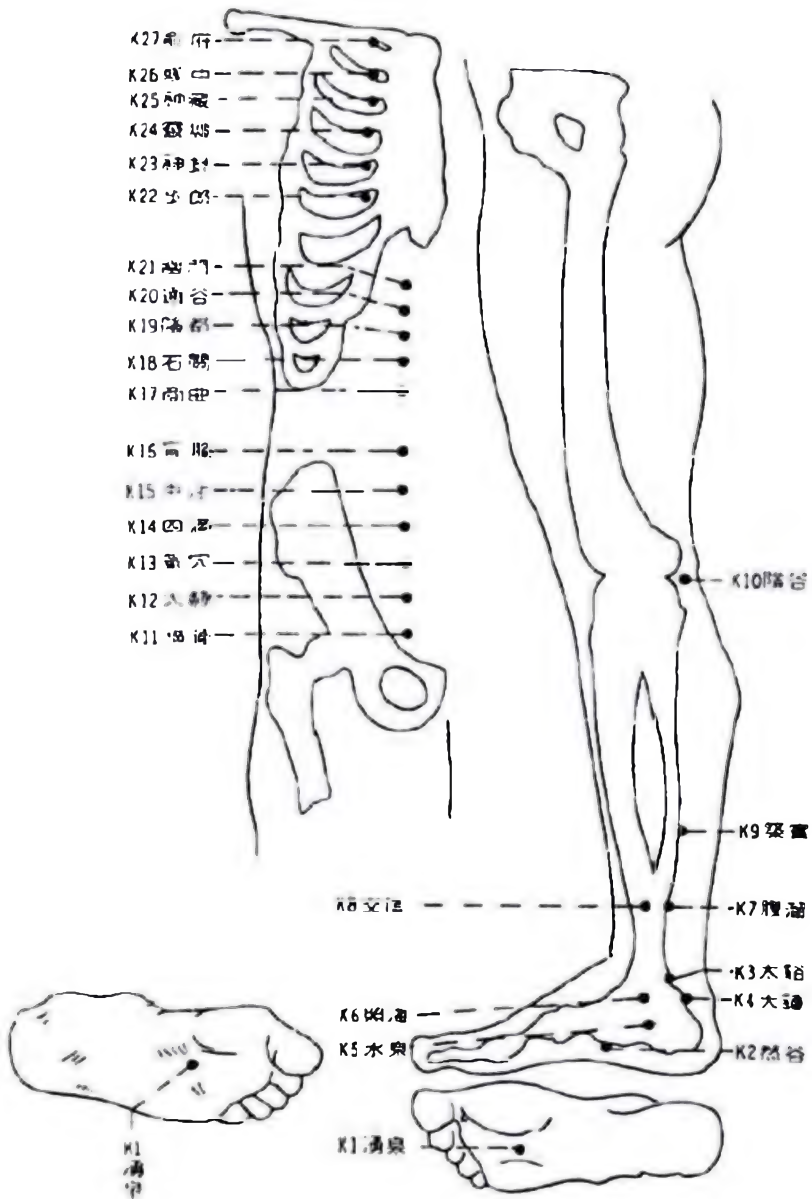
F 7

足少陰腎經經穴(2)



F 7

腎 經



F 7

8. The Points of Tai Yang Bladder Concerning Foot
(足太陽膀胱經經穴) (F8)

- B1 Ching Ming Point (睛明穴):
About 1/10 inch from the inner edge of the eye.
- B2 Tsuan Chu Point (攢竹穴):
In the concave part of the eyebrow, and above the Ching Ming Point.
- B3 Mei Chung Point (眉冲穴):
Directly above Tsuan Chu Point on the forehead and half an inch inside the hair.
- B4 Chuh Tsa Point (曲差穴):
Directly above the eyebrow, and half an inch inside the hair and very near the Mei Chung Point.
- B5 Wu Chu Point (五處穴):
Half an inch behind the Chuh Tsa Point.
- B6 Cheng Kuang Point (承光穴):
About one and a half inch behind the Wu Chu Point.
- B7 Tung Tien Point (通天穴):
About one and a half inch behind the Cheng Kuang Point.
- B8 Lo Chio Point (絡却穴):
One and a half inch behind the Tung Tien Point.
- B9 Yu Tsen Point (玉枕穴):
One and a half inch behind the Lo Chio Point.
- B10 Tien Chu Point (天柱穴):
Near the neck part, inside the hair at the back of the head, and directly under the Yu Tsen Point.

B11 Ta Chu Point (大杼穴):

In the first thoracic vertebra under the neck.

B12 Feng Men Point (風門穴):

On the right side under the second thoracic vertebra.

B13 Fei Yu Point (肺俞穴):

Under the third thoracic vertebra and one and a half inch from the spine under the Feng Men Point.

B14 Chueh Yin Yu Point (厥陰俞穴):

Under the fourth thoracic vertebra and one and a half inch from the spine.

B15 Hsin Yu Point (心俞穴):

Under the fifth thoracic vertebra and on the left side of the spine.

B16 Tu Yu Point (督俞穴):

Under the sixth thoracic vertebra and one and a half inch from the spine.

B17 Keh Yu Point (隔俞穴):

Under the seventh thoracic vertebra and one and a half inch from the spine.

B18 Kan Yu Point (肝俞穴):

Under the ninth thoracic vertebra and one and a half inch from the spine.

B19 Tan Yu Point (膽俞穴):

Under the tenth thoracic vertebra and one and a half inch from the spine.

B20 Pi Yu Point (脾俞穴):

Under the eleventh thoracic vertebra and one and a half inch from the spine.

- B21 Wei Yu Point (胃俞穴):
Under the twelve thoracic vertebrae and one and a half inch from the spine.
- B22 San Chiao Yu Point (三焦俞穴):
Under the thirteenth thoracic vertebrae and one and a half inch from the spine.
- B23 Shen Yu Point (腎俞穴):
Under the fourteenth thoracic vertebrae and one and a half inch from the spine.
- B24 Chi Hai Yu Point (氣海俞穴):
Under the fifteenth thoracic vertebrae and one and a half inch from the spine.
- B25 Ta Chang Yu Point (大腸俞穴):
Under the sixteenth thoracic vertebrae and one and a half inch from the spine.
- B26 Kuan Yuan Yu Point (關元俞穴):
Under the seventeenth thoracic vertebrae and one and a half inch from the spine.
- B27 Hsiao Chang Yu Point (小腸俞穴):
Under the eighteenth thoracic vertebrae and one and a half inch from the spine.
- B28 Pang Kuang Yu Point (膀胱俞穴):
Under the nineteenth thoracic vertebrae and one and a half inch from the spine.
- B29 Chung Lu Yu Point (中膂俞穴):
Under the twentieth thoracic vertebrae.
- B30 Pai Huan Yu Point (白環俞穴):
Under the twenty first thoracic vertebrae.

B31 Shang Liao Point (上膠穴):

Under the eighteenth thoracic vertebra and in the same line with the Hsiao Chang Yu Point.

B32 Tzu Liao Point (次膠穴):

Under the nineteenth thoracic vertebra and in the same line with the Pang Kuang Yu Point.

B33 Chung Liao Point (中膠穴):

Under the twentieth thoracic vertebra and in the same line with the Chung Lu Yu Point.

B34 Hsia Liao Point (下膠穴):

Under the twenty first thoracic vertebra in the concave part of the spine.

B35 Hui Yang Point (會陽穴):

On the side of the coccyx.

B36 Fu Fen Point (附分穴):

Under the second vertebra and three inches from the spine.

B37 Po Fu Point (魄戶穴):

Under the third vertebra and three inches from the spine.

B38 Kao Huag Point (膏肓穴):

Under the fourth, but above the fifth vertebra and three inches from the spine.

B39 Shen Tang Point (神堂穴):

Under the fifth vertebra and three inches from the spine.

B40 I Hsi Point (臑腧穴):

Under the sixth vertebra and three inches from the spine.

B41 Keh Kuan Point (膈關穴):

Under the seventh vertebra and three inches from the spine.

B42 Fen Men Point (魂門穴):

Under the ninth vertebrae and three inches from the spine.

B43 Yang Kang Point (陽綱穴):

Under the tenth vertebrae and three inches from the spine.

B44 I She Point (意舍穴):

Under the eleventh vertebrae and three inches from the spine.

B45 Wei Tsang Point (胃倉穴):

Under the twelfth vertebrae and three inches from the spine.

B46 Huag Men Point (育門穴):

Under the thirteenth vertebrae and three inches from the spine.

B47 Chih Shih Point (志室穴):

Under the fourteenth vertebrae and three inches from the spine.

B48 Po Huag Point (胞育穴):

Under the nineteenth vertebrae and three inches from the spine.

B49 Chih Pien Point (秩邊穴):

Under the twenty first vertebrae and three inches from the spine.

B50 Chang Fu Point (承扶穴):

In the wrinkle place of the projected muscle of the hip when standing up.

B51 Yin Men Point (殷門穴):

Six inches under the Chang Fu Point.

- B52 Four Hsi Point (浮郄穴):
On the outside under the Yin Men Point and one inch above the Wei Yang Point.
- B53 Wei Yang Point (委陽穴):
On the outside of Wei Chung, and between the two ligaments.
- B54 Wei Chung Point (委中穴):
In the middle of the concave place of the knee.
- B55 Hoh Yang Point (合陽穴):
Two inches under the Wei Chung Point.
- B56 Cheng Ching Point (承筋穴):
In the middle between the Hoh Yang Point and the Cheng Shan Point.
- B57 Cheng Shan Point (承山穴):
Eight inches under the Wei Chung Point.
- B58 Fei Yang Point (飛陽穴):
Seven inches above the outer ankle.
- B59 Fu Yang Point (附陽穴):
Three inches above the outer ankle.
- B60 Kun Lun Point (崑崙穴):
Five inches behind the outer ankle.
- B61 Pu Tsen Point (仆參穴):
Directly under the Kun Lun Point and in the concave place of the heel bone.
- B62 Shen Men Point (申脈穴):
In the concave place, half an inch under the outer ankle.
- B63 Chin Men Point (金門穴):
Half an inch under the Shen Men Point.

B64 Ching Ku Point (京骨穴):

On the outer edge of the foot under the big bone.

B65 Shu Ku Point (束骨穴):

On the outer edge of the last knuckle of the small toe.

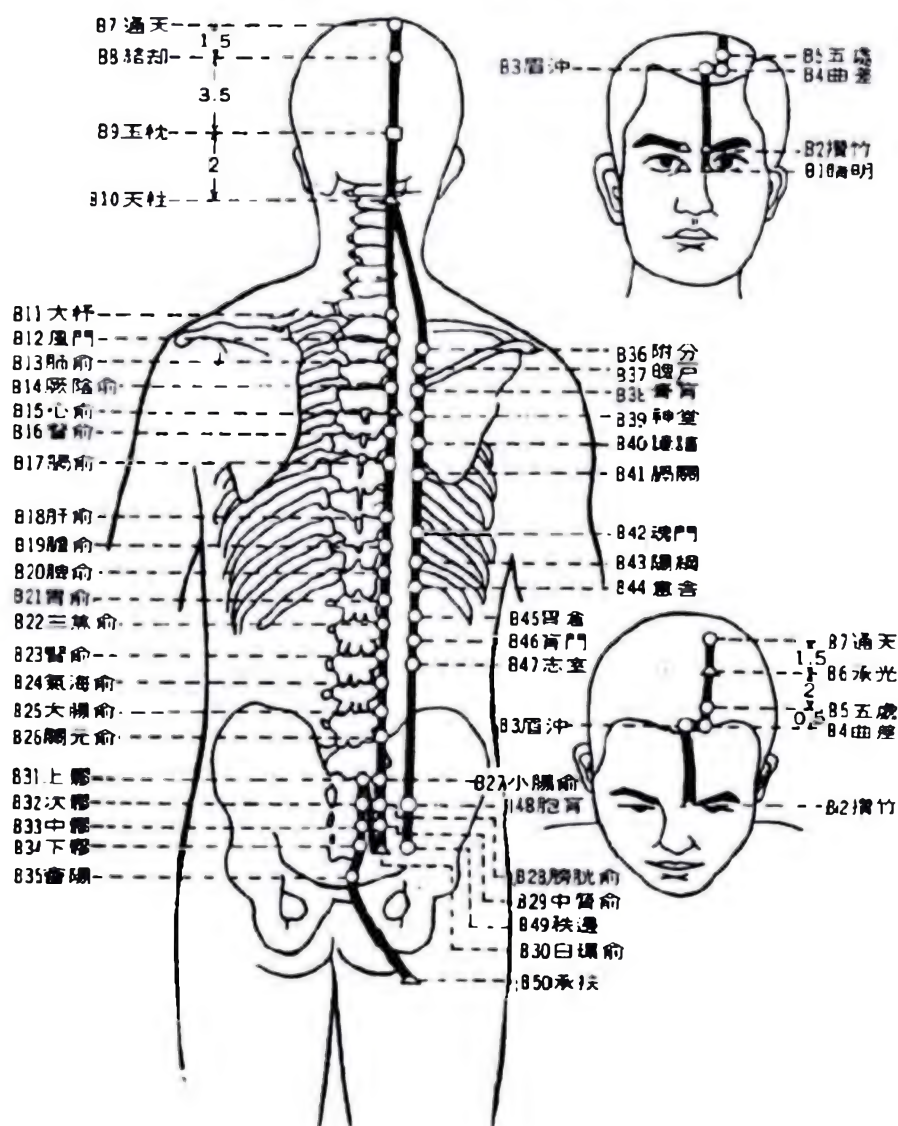
B66 Tung Ku Point (通谷穴):

On the outer edge of the small toe in the first knuckle.

B67 Chin Yin Point (至陰穴):

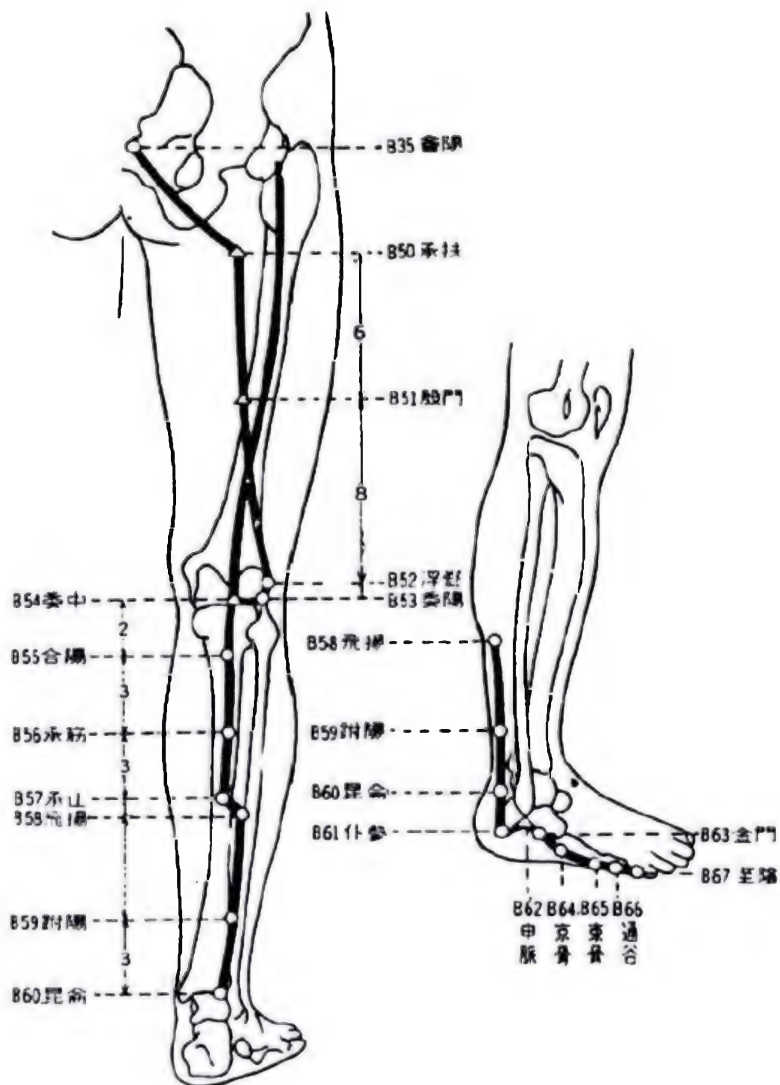
On the outer edge of the small toe tip.

足太陽膀胱經經穴 (1)



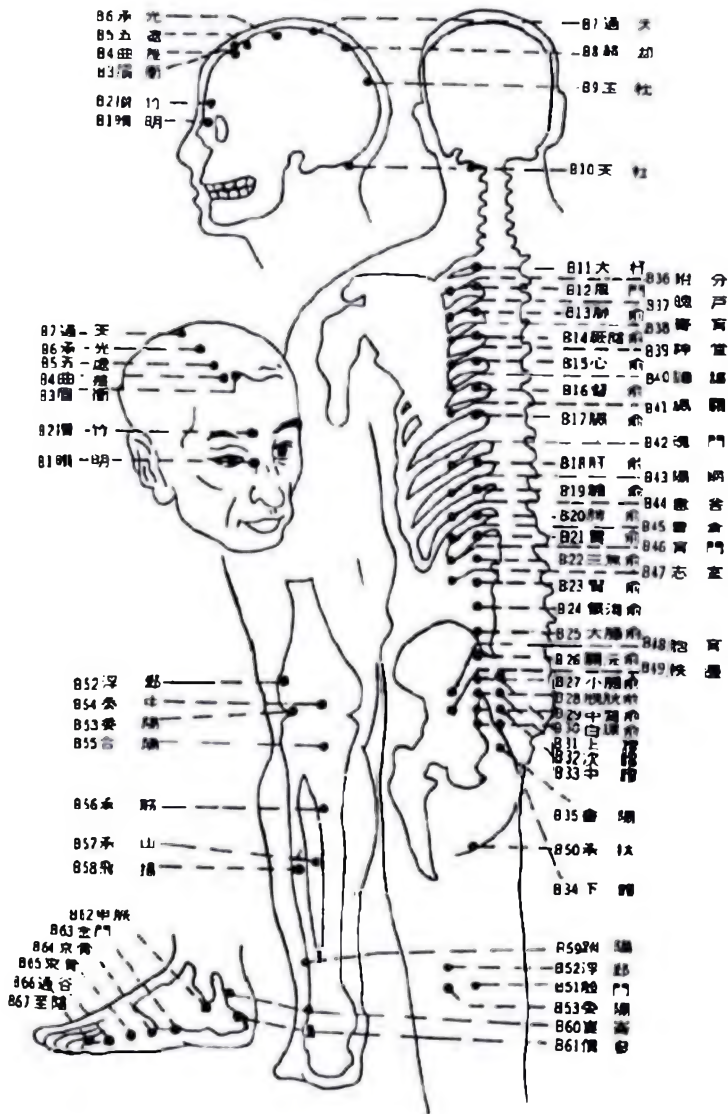
F 8

足太陽膀胱經經穴 (2)



F 8

膀胱經



F 8

9. The Points of Shao Yang San Chiao concerning Hand
(手三陽三焦經經穴) (F9)

- T1 Kuan Chung Point (關衝穴):
On the outer edge of the ring finger tip.
- T2 I Men Point (液門穴):
On the concave place at the bottom between the small and the ring fingers.
- T3 Chung Tu Point (中渚穴):
Between the small and the ring fingers in the rear of the I Men Point.
- T4 Yang Chih Point (陽池穴):
In the wrinkling place of the wrist.
- T5 Wai Kuann Point (外關穴):
At the place between the two ligaments and two inches between the Yang Chih Point.
- T6 Chih Kou Point (支溝穴):
At the place between the two ligaments and three inches behind the Yang Chih Point.
- T7 Hui Tsung Point (會宗穴):
One inch from the side of Chih Kou Point.
- T8 San Yang Lo Point (三陽絡系):
One inch from Chih Kou Point.
- T9 Ssu Tu Point (四渎穴):
Five inches from the elbow part.
- T10 Tien Ching Point (天井穴):
In the concave part, one inch in the rear of the elbow.
- T11 Ching Leng Yuan Point (清冷淵穴):
One inch in the rear of Tien Ching Point.

T12 Siao Lo Point (消樂穴):

Two Inches from the Nao Hui Point.

T13 Nao Hui Point (腦會穴):

Three inches under the shoulder part.

T14 Chien Lieo Point (肩髃穴):

In the concave part between the clavicle and the scapula.

T15 Tien Lieo Point (天髃穴):

On the upper part of the clavicle and one inch from the shoulder top.

T16 Tien Yu Point (天膺穴):

One inch under the I Feng Point but slightly on the outside.

T17 I Feng Point (翳風穴):

On the concave place behind the ear root and half an inch from the ear edge.

T18 Chi Moh Point (瘰脈穴):

One inch above the I Feng Point and nearer to the ear edge.

T19 Lu Hsi Point (顙息穴):

One inch above the Chi Moh Point.

T20 Chio Sun Point (角孫穴):

In the concave place on the upper corner of the ear ring.

T21 Ssu Chu Kung Point (絲竹空穴):

On the outer edge of the eyebrow.

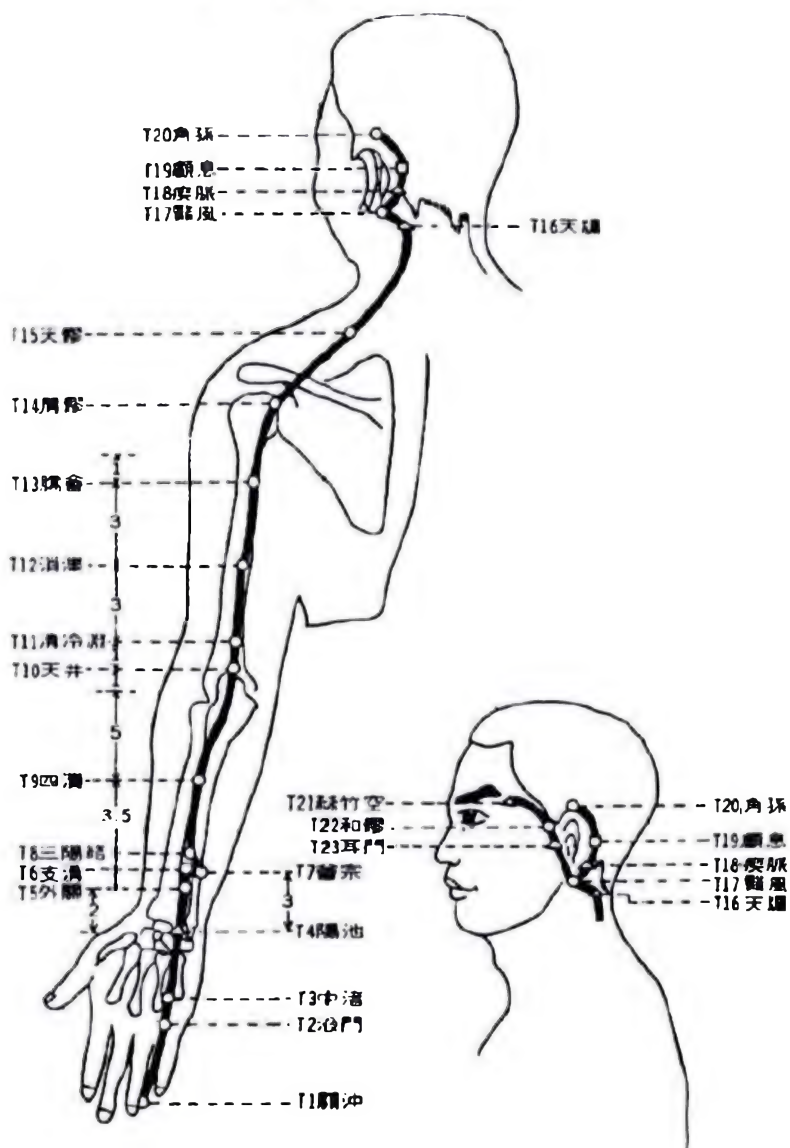
T22 Ho Lien Point (和髃穴):

Before the ear and under the hair edge.

T23 Erh Men Point (耳門穴):

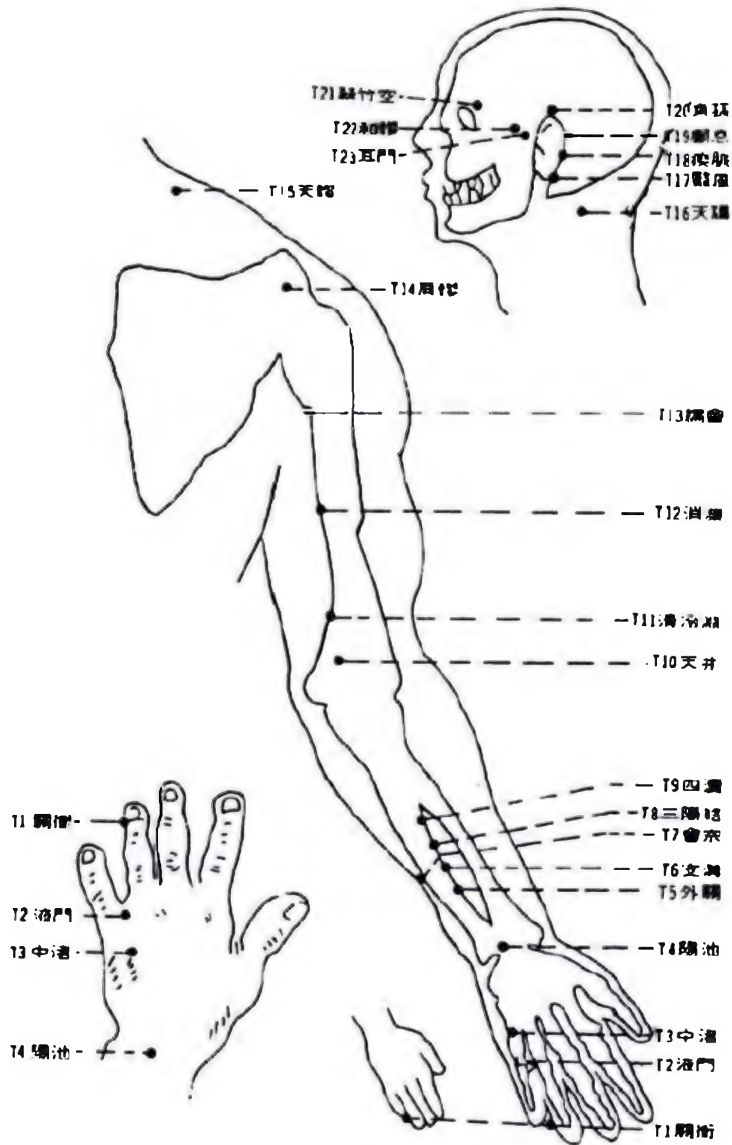
In the concave place before the ear.

手少陽三焦經經穴



F 9

三焦經



F 9

10. Points of Tzuh Yin Liver Concerning Foot
(足厥陰肝經經穴) (F10)

- Liv 1 Ta Tun Point (大敦穴):
On the inner edge of the great toe.
- Liv 2 Hsing Chien Point (行間穴):
Half an inch behind the gap between the great and the second toes.
- Liv 3 Tai Chung Point (太冲穴):
Half an inch behind the Hsing Chien Point.
- Liv 4 Chung Feng Point (中封穴):
An inch in front of the inner ankle.
- Liv 5 Li Kou Point (蠡溝穴):
Five inches above the inner ankle and directly over the Chung Feng Point.
- Liv 6 Chung Tu Point (中都穴):
Two inches above the Li Kou Point.
- Liv 7 Hsi Kuan Point (膝關穴):
Behind the knee joint and on the inner side of the tibia.
- Liv 8 Chuh Chuan Point (曲泉穴):
Over the Hsi Kuan Point.
- Liv 9 Yin Pao Point (陰包穴):
Four inches over the knee.
- Liv 10 Wu Li Point (五里穴):
Two inches slantingly under the Yin Lien Point.
- Liv 11 Yin Lien Point (陰廉穴):
On the side of the genitals.

Liv 12 Chi Moh Point (急脈穴):

Two and half an inches from the genitals.

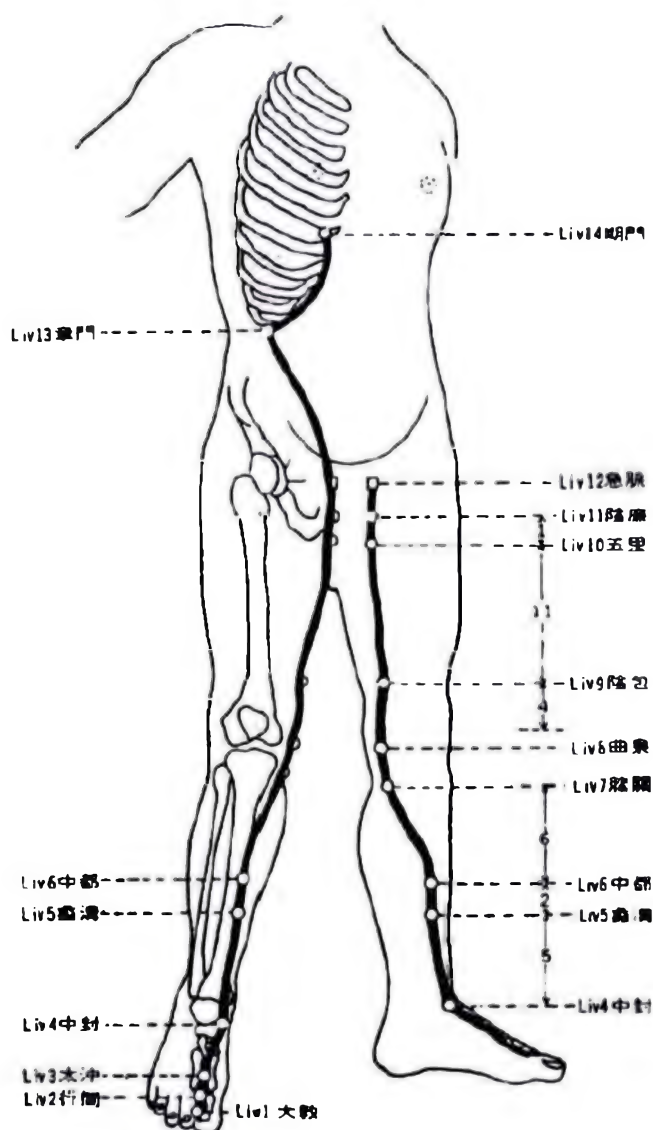
Liv 13 Chang Men Point (章門穴):

At beginning of the first rib and two inches slantingly above the navel.

Liv 14 Chi Men Point (期門穴):

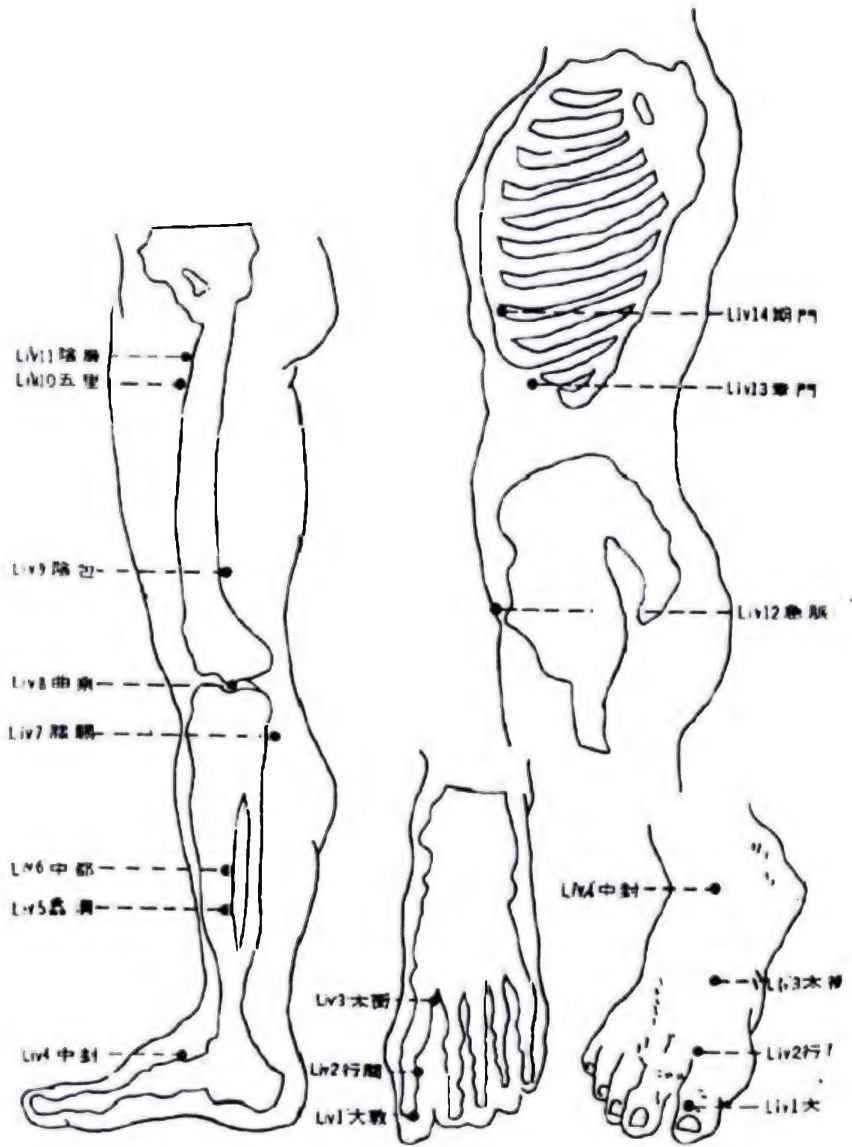
In the beginning part of the second rib under the breast.

足厥陰肝經經穴



F 10

肝 經



F 10

11. Points of Shao Yang Gael Concerning Foot
(足少陽膽經經穴) (F11)

- G1 Tong Tzu Liao Point (瞳子髎穴):
Five inches from the corner of the eye.
- G2 Ting Hui Point (聽會穴):
In the concave place before the ear lobulus.
- G3 Shang Kuan Point (上關穴):
At the place between the ear and the cheek.
- G4 Han Yen Point (頰厭穴):
On the hair edge.
- G5 Hsuan Lu Point (懸顙穴):
Above the Hsuan Li Point.
- G6 Hsuan Li Point (懸釐穴):
Under the Hsuan Lu Point.
- G7 Chuh Pin Point (曲鬢穴):
Above the ear and one inch inside the hair.
- G8 Shuai Ku Point (率谷穴):
Above the ear and one and a half inch inside the hair.
- G9 Tien Chung Point (天冲穴):
Half an inch in the rear of the Shuai Ku Point.
- G10 Fou Pai Point (浮白穴):
In the rear of the ear (the upper helix root) and one inch inside the hair.
- G11 Chiao Yin Point (竅陰穴):
One inch under the Fou Pai Point.

G12 Wan Ku Point (完骨穴):

More than half an inch under the Chiao Yin Point.

G13 Pen Shen Point (本神穴):

Beside the Lin Chi Point and half an inch inside the hair.

G14 Yang Pai Point (陽白穴):

One inch directly above the eyebrow.

G15 Lin Chi Point (臨泣穴):

Above the eye and half an inch inside the hair.

G16 Mu Chuang Point (目窗穴):

One inch in the rear of the Lin Chi Point.

G17 Cheng Ying Point (正營穴):

One inch in the rear of the Mu Chuang Point.

G18 Cheng Lin Point (承靈穴):

One and a half inch in the rear of the Cheng Ying Point.

G19 Nao Kung Point (腦空穴):

In the concave place of the occipital and one and a half inch in the rear of the Cheng Lin Point.

G20 Feng Chih Point (風池穴):

In the rear of the Nao Kung Point.

G21 Chien Ching Point (肩井穴):

In the concave place of the shoulder.

G22 Yuan I Point (淵腋穴):

Three inches under the armpit.

G23 Tsa Chin Point (軋筋穴):

Three inches under the armpit and one inch from the breast.

G24 Jih Yueh Point (日月穴):

Half an inch under the Chi Men Point.

- G25 Ching Men Point (京門穴):
Half an inch above the navel.
- G26 Tai Moh Point (帶脉穴):
Under the Ching Men Point and eight and a half inches from the navel.
- G27 Wu Shu Point (五樞穴):
Three inches under the Tai Moh Point.
- G28 Wei Tao Point (維道穴):
Under the Wu Shu Point.
- G29 Chu Lien Point (居膠穴):
Three inches under the Wei Tao Point.
- G30 Huan Tiao Point (環跳穴):
On the hip part and directly above the Feng Shih Point.
- G31 Feng Shih Point (風市穴):
Between the two ligaments in the middle of the thigh.
- G32 Chung Tu Point (中膑穴):
Under the Feng Shih Point and four inches above the upper edge of the knee.
- G33 Yang Kuan Point (陽關穴):
On the side of the knee and three inches above the Yang Lin Chuan Point and at the end point between the two ligaments.
- G34 Yang Lin Chuan Point (陽凌泉穴):
One inch under the knee.
- G35 Yang Chiao Point (陽交穴):
Seven inches above the outer ankle.
- G36 Wai Chiu Point (外丘穴):
Seven inches above the outer ankle and parallel with the

Yang Chiao Point with a ligament between them.

G37 Kuang Ming Point (光明穴):

Five inches above the outer ankle.

G38 Yang Fu Point (陽輔穴):

Four inches above the outer ankle and located between the Kuang Ming and the Hsuan Chung Points.

G39 Hsuan Chung Point (懸鐘穴):

Three inches above the outer ankle.

G40 Chiu Hsi Point (丘墟穴):

Under the outer ankle, and somewhat in a concave place.

G41 Lin Chi Point (臨泣穴):

At the end place between the small and the nameless toes.

G42 Ti Wu Hui Point (地五會穴):

One inch above the Hsieh Tsih Point.

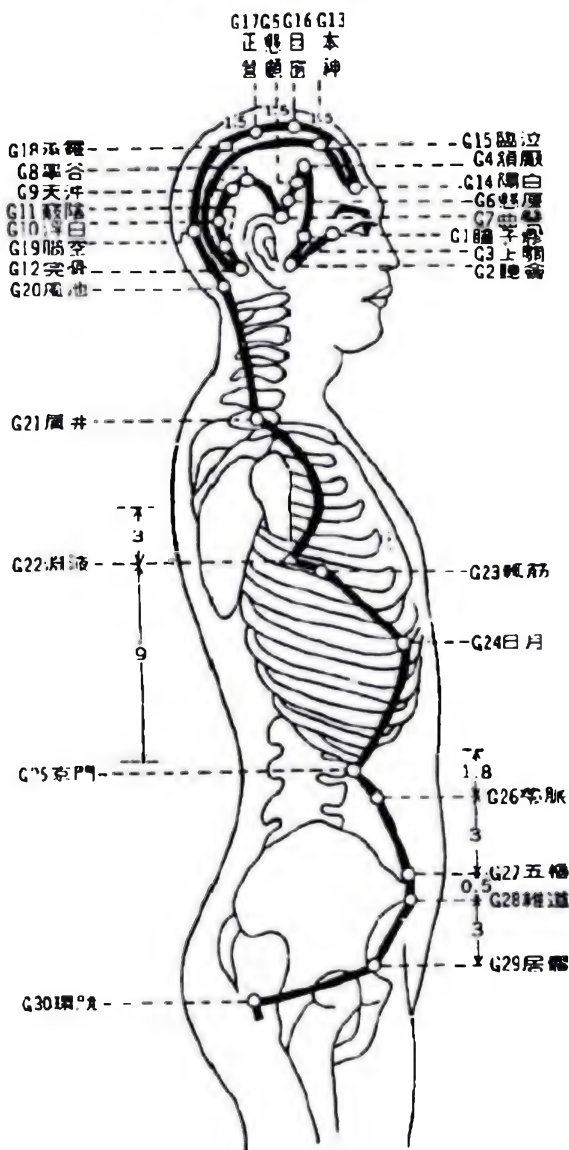
G43 Hsieh Tsih Point (俠谿穴):

At the end place between the small and the nameless toes and under the Ti Wu Hui Point.

G44 Chiao Yin Point (窈陰穴):

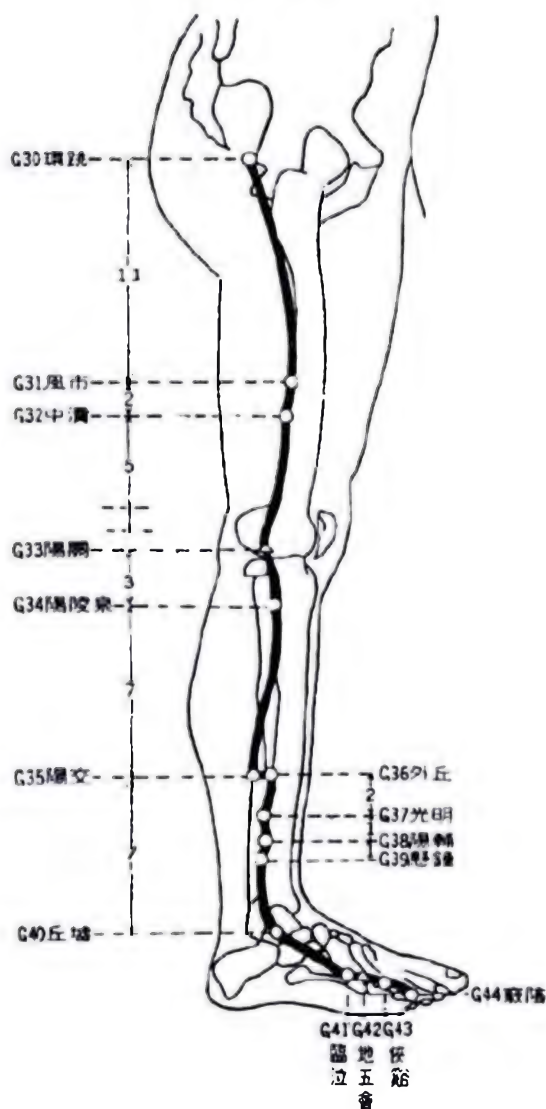
On the outer edge of the nameless toe.

足少陽膽經經穴(1)



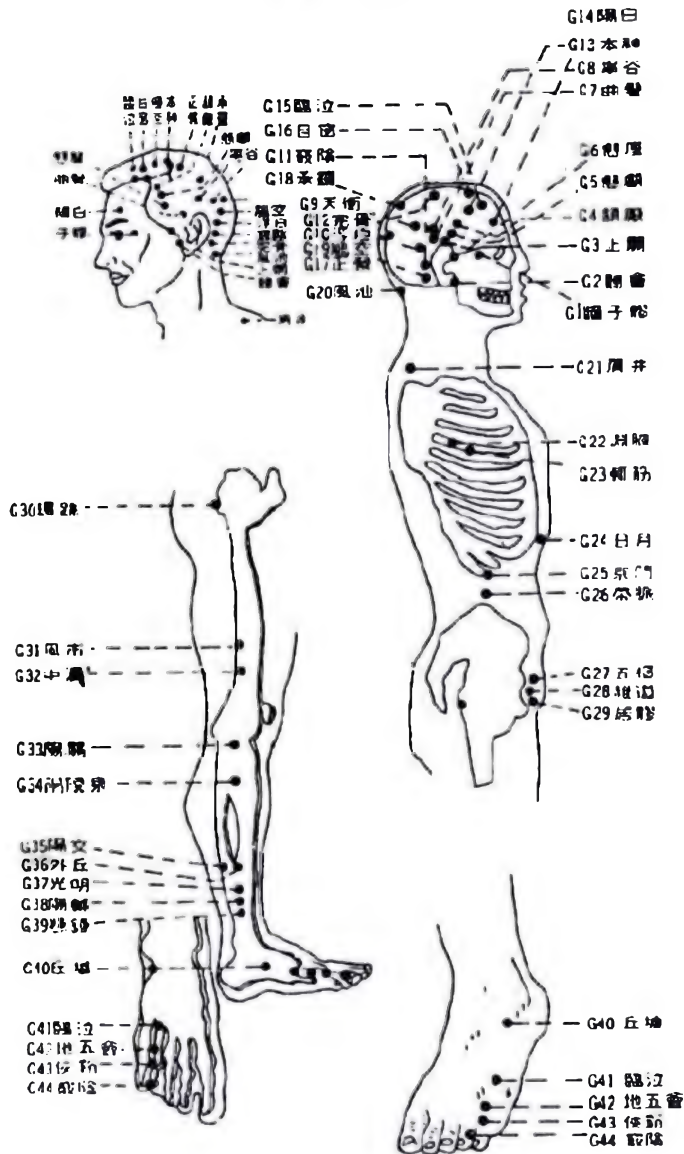
F 11

足少陽膽經經穴(2)



F 11

膽 經



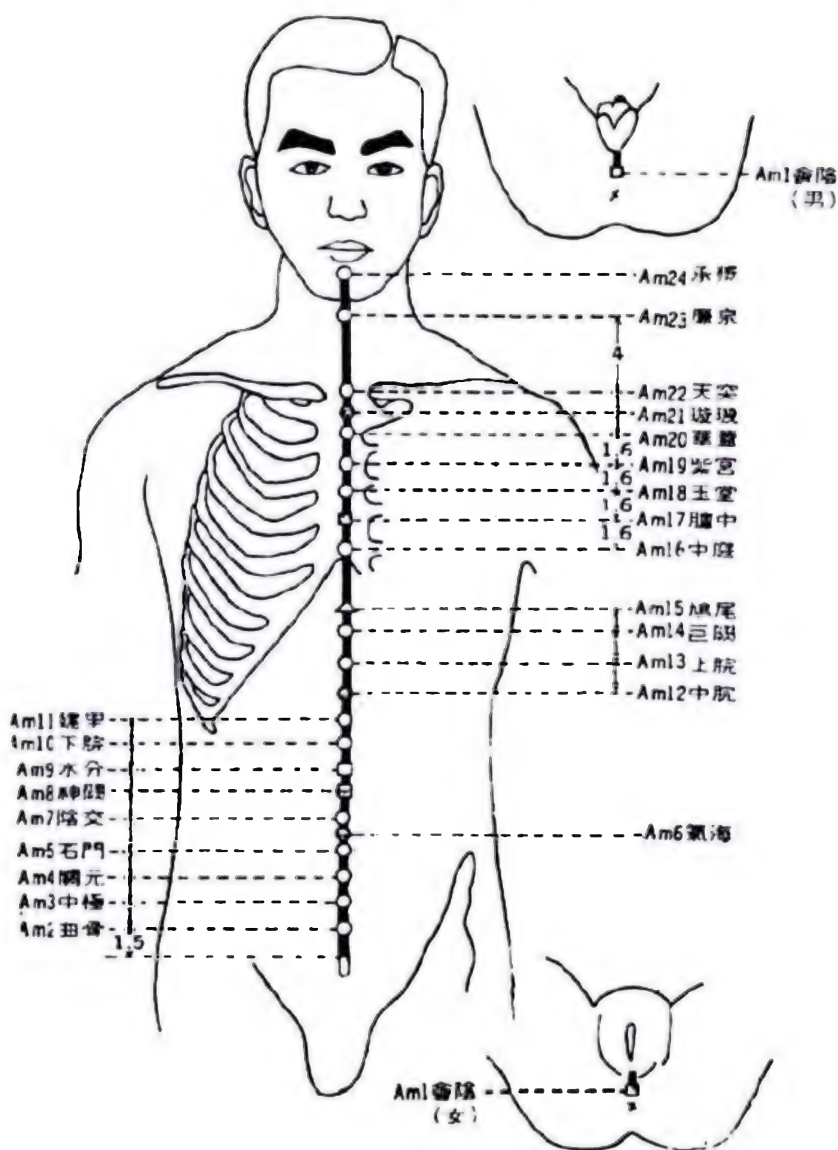
F 11

12. Points of Jen Pulse
(任脈經穴) (F12)

- AM1 Hui Yin Point (會陰穴):
Located between the genitals and the anus.
- AM2 Chuh Ku Point (曲骨穴):
One inch under the Chung Chi Point within the pubis.
- AM3 Chung Chi Point (中極穴):
Four inches under the navel.
- AM4 Kuan Yuan Point (關元穴):
Three inches under the navel.
- AM5 Shih Men Point (石門穴):
Two inches under the navel.
- AM6 Chi Hai Point (氣海穴):
One and a half inch under the navel.
- AM7 Yin Chiao Point (陰交穴):
One inch under the navel.
- AM8 Shen Chueh Point (神闕穴):
Within the navel.
- AM9 Shui Fen Point (水分穴):
One inch above the navel.
- AM10 Hsia Wan Point (下脘穴):
Two inches above the navel.
- AM11 Chien Li Point (建里穴):
Three inches above the navel.
- AM12 Chung Wan Point (中脘穴):
Four inches above the navel.

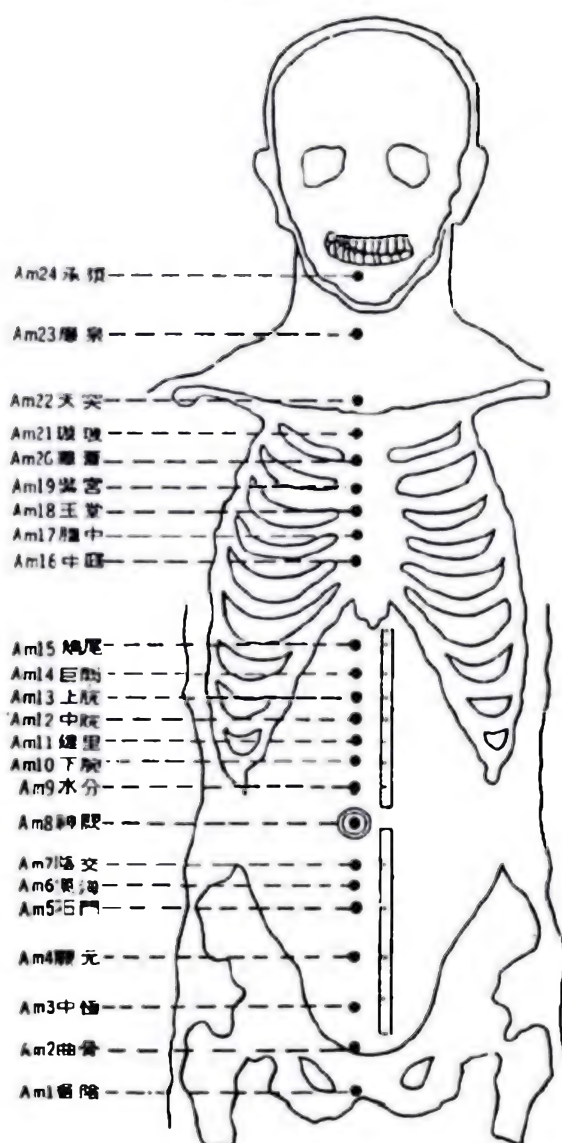
- AM13 Shang Wan Point (上腕穴):
Five inches above the navel.
- AM14 Chu Chueh Point (巨闕穴):
Six inches above the navel.
- AM15 Chiu Wei Point (鳩尾穴):
About one inch above the Chu Chueh Point.
- AM16 Chung Ting Point (中庭穴):
One and a half inch under the Tan Chung Point.
- AM17 Tan Chung Point (臍中穴):
One and a half inch under the Yu Tang Point and between the two breasts.
- AM18 Yu Tang Point (玉堂穴):
One and a half inch above the Tan Chung Point.
- AM19 Tzu Kung Point (紫宮穴):
Over three inches above the Tan Chung Point.
- AM20 Hua Kai Point (華蓋穴):
Over four and a half inches above the Tan Chung Point.
- AM21 Suan Chi Point (璇璣穴):
One inch under the Tien Tu Point.
- AM22 Tien Tu Point (天突穴):
Two inches under the Fauces.
- AM23 Lien Chuan Point (廉泉穴):
Under the chin and over the throat.
- AM24 Cheng Chiang Point (承漿穴):
In the concave part under the lower lip.

任脈經穴



F 12

任 脈



F 12

13. Points of Doo Pulse
(督脈經穴) (F13)

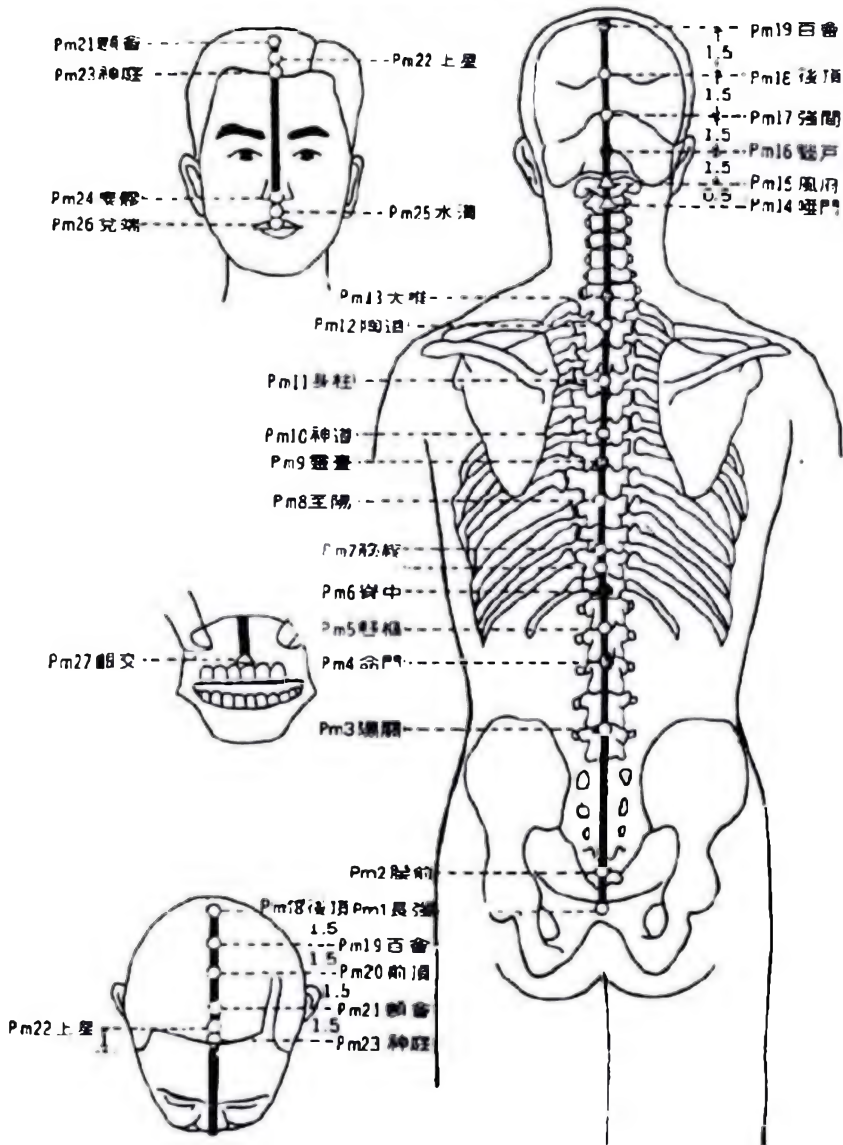
- PM1 Chang Chiang Point (長強穴):
Above the anus and half an inch under the coccyx.
- PM2 Yao Yu Point (腰俞穴):
Above the coccyx and under the 21st vertebrate.
- PM3 Yang Kuan Point (陽關穴):
Under the 16th vertebrate.
- PM4 Ming Men Point (命門穴):
Under the 14th vertebrate.
- PM5 Hsuan Shu Point (懸樞穴):
Under the 13th vertebrate.
- PM6 Chi Chung Point (脊中穴):
Under the 11th vertebrate.
- PM7 Chin Shu Point (筋縮穴):
Under the 9th vertebrate.
- PM8 Chih Yang Point (至陽穴):
Under the 7th vertebrate.
- PM9 Lin Tai Point (靈台穴):
Under the 6th vertebrate.
- PM10 Shen Tao Point (神道穴):
Under the 5th vertebrate.
- PM11 Shen Chu Point (身柱穴):
Under the 3rd vertebrate.
- PM12 Tao Tao Point (陶道穴):
Under the 1st vertebrate.

- PM13 Ta Chui Point (大椎穴):
In the concave part of the 1st vertebra.
- PM14 Ya Men Point (啞門穴):
Half an inch inside the hair.
- PM15 Feng Fu Point (風府穴):
On the neck part and one inch inside the hair.
- PM16 Nao Hu Point (腦戶穴):
Under the occipital and one and a half inch under the Chiang Chien Point.
- PM17 Chiang Chien Point (強間穴):
One and a half inch under the Hou Ting Point.
- PM18 Hou Ting Point (後頂穴):
Under the Pai Hui Point.
- PM19 Pai Hui Point (百會穴):
On the middle of the head top.
- PM20 Chien Ting Point (前頂穴):
One and half an inch before the Pai Hui Point.
- PM21 Tsung Hui Point (聰會穴):
One inch in the rear of Shang Hsing Point.
- PM22 Shang Hsing Point (上星穴):
Directly above the nose and one inch inside the hair.
- PM23 Shen Ting Point (神庭穴):
Half an inch inside the hair.
- PM24 Su Liao Point (素膠穴):
The fleshy part above the nostrils.
- PM25 Shui Kou Point (水溝穴):
In the concave place one third part under the nostrils.

PM26 Tui Tuan Point (兌端穴):
On the top of the upper lip.

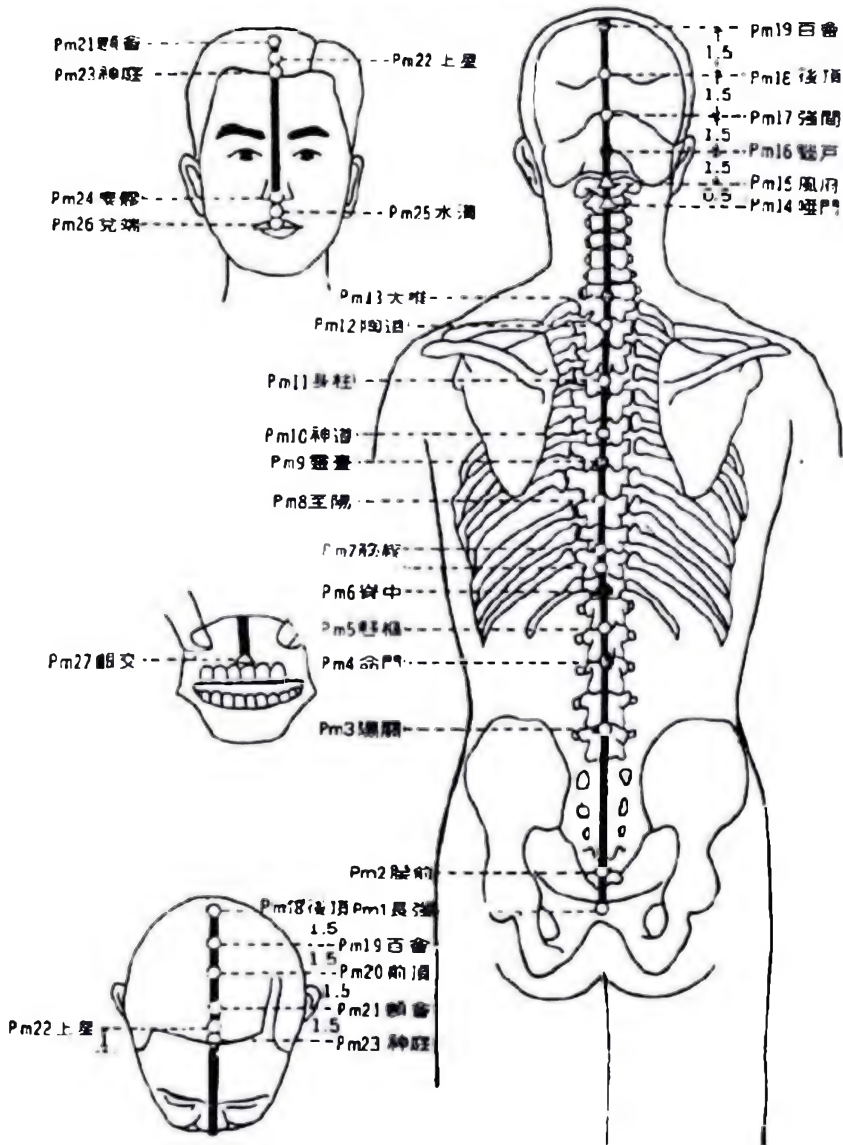
PM27 Ken Chiao Point (銀交穴):
In the tooth ridge of the mouth.

督脈經穴



F 13

督脈經穴

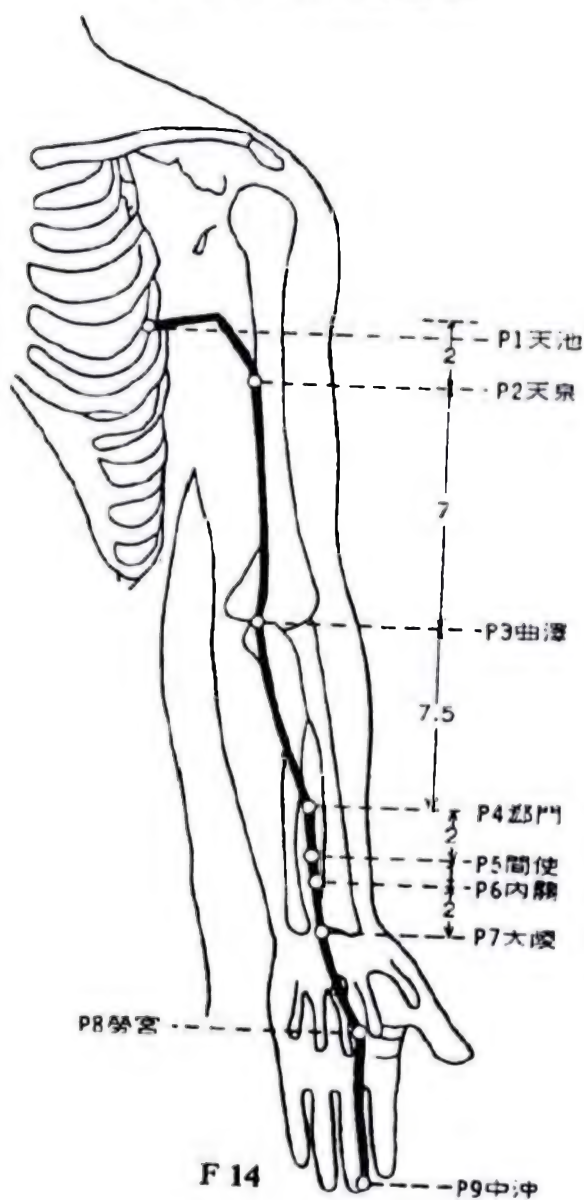


F 13

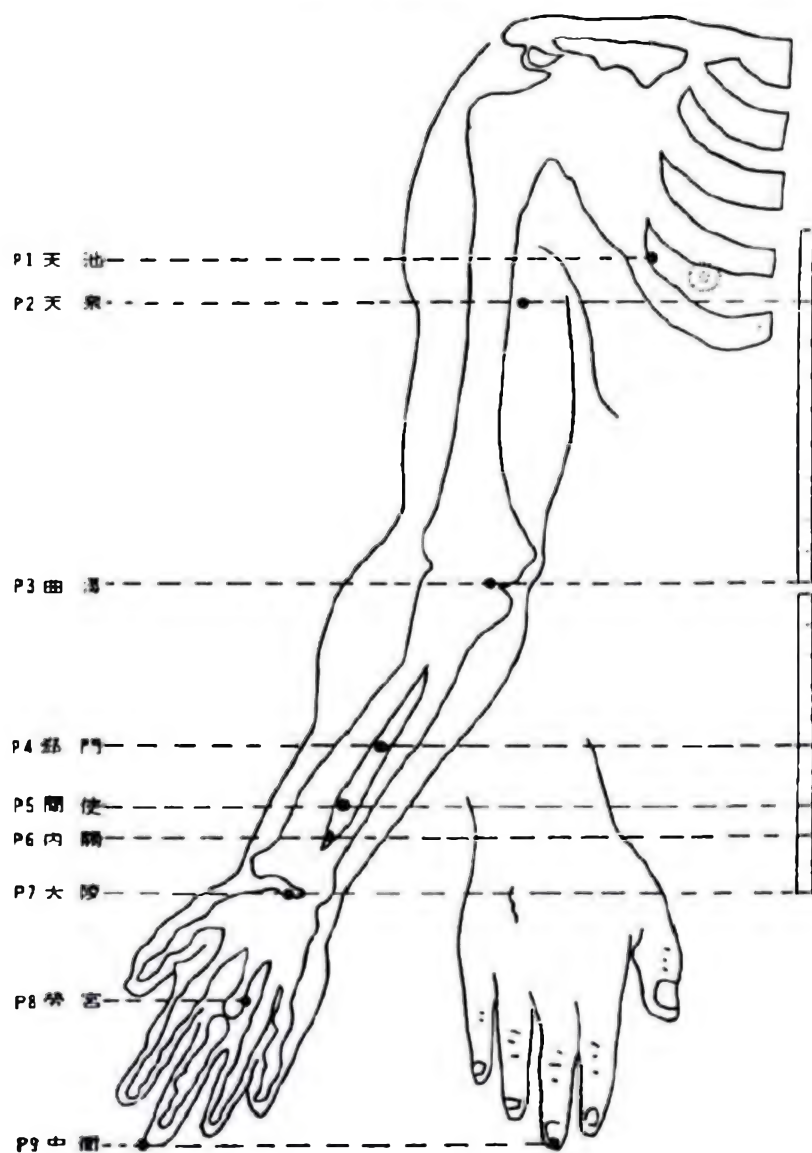
14. Hand Chuh Yin Heart
(手厥陰心包絡經經穴)(F14)

- P1 Tien Chih (天池穴):**
One inch beside the breast and three inches under the armpit and within the fourth rib.
- P2 Tien Chuan (天泉穴):**
On the inner side of the hand and two inches under the armpit.
- P3 Chuh Tseh (曲澤穴):**
In the concave place of the elbow.
- P4 Hsi Men (郄門穴):**
Five inches above the Ta Lin and also five inches above wrist.
- P5 Chien Shi (間使穴):**
Three inches above the Ta Lin and also three inches above the palm.
- P6 Nei Kuan (內關穴):**
Two inches above the Ta Lin and between the ligaments.
- P7 Ta Lin (大陵穴):**
In the concave place of the wrinkle of the wrist.
- P8 Lao Kung (勞宮穴):**
In the middle of the palm.
- P9 Chong Chung (中衝穴):**
On the tip of the middle finger.

手厥陰心包經經穴



心包絡經



F 14

TRAINING

TRAINING ON HITTING POINTS

The Training on Hitting Points can cover four parts which include Hand Training, Familiarization Training, Super-strength Training and the Real Practice. However, hand training varies between the disciples of Tai Chi and those of other Schools. For instance, the people from Tai Chi prefer using the style of Crane's Beak by joining five fingers of one hand together to form the shape of a crane's mouth with which to hit the points of the opponents. The people of other schools choose hand, finger, palm, elbow and knee to meet the same purpose. Two fingers are more commonly used by the latter. Sometimes, they even use one finger as in the case of One Finger Tsan (一指彈).

But in the case of One Finger Tsan, people should be especially good in the Kung Fu of fingers. Otherwise, it would appear very hard for them to subdue the opponent with one finger alone. Since hands include fingers and palms are more often used for Hitting Points, let us talk specifically about the hand training now.

1. Hand Training

(1) Training with Empty Hand:

In starting, the trainee should clasp his fingers toward the palm before slowly extending and straightening up the fingers when the hand comes to the front. In doing so, try directing your Chi (breath) to travel from your hypogastrium through the arm before coming to the finger tips because such action can

eventually increase the power and strength of your fingers. Such action is done 36 times in each practice, two times a day, continually for one month.

Training with empty hand can be called the Forward Training which familiarize the trainee with the method of operating their hand and fingers and of directing their Chi toward the finger tips in order to increase the power and strength of the hand. After the training with empty hand is completed, one can go ahead with the next training – training for the inserting power.

(2) Training for Inserting Power:

(A) With Beans:

Provide a cask filled with green and black beans and place it in front of you. Use five, three or two fingers as you like and practice pushing the hands into the beans. In the beginning, push the hand lightly into the beans. The pushing action is gradually increased with force. Besides, as this is done, try directing your Chi from the hypogastrium through the arm to the fingers. Later when you have sufficient strength to push the fingers deeply from the top down to the bottom of the cask, add more beans into the cask. Continue practicing it for some time until you are able to push or insert the fingers right through the bottom of the cask with force and speed. Then your hand will be strong and powerful to inflict serious injury on the opponent.

(B) With Sand, Small Iron Balls and Iron Gravels:

Substitute sand for beans. An open container is filled with sand to the level of about one foot high. Try to thrust the fingers into the sand. You will have no difficulty in doing so since the sand is soft in material. This should be practiced for some time to train for the toughness and power of the fingers. Then the sand can be replaced with small iron balls. Practice inserting the hands into the balls for some time. Finally replace

the iron balls with iron gravels. Since the iron gravels thornier and sharper than the other things, the trainee will suffer more pain with it – both the skin and the flesh will be somewhat hurt. But after one or two year's training, one's finger can be strong enough to pierce into some iron sheets, not to speak of the human flesh. Therefore, training efficiency with iron gravels is greater than with pure sand. On the other hand, one has to suffer more pain with it. The trainee can use medicine water to wash his hand each time after practising.

(3) Training for Knocking Power:

This is somewhat different from the inserting power of the fingers as the trainee has to use the finger tips to knock on some hard materials in order to train for the hardness and rigidity of the fingers. However, the training material should be selected not too hard or thorny to avoid hurting the fingers at the onset of training. Therefore, the selection of the training should be made according to the following sequence:

(A) With Fir Board:

As the trainee is tender and weak in the hands, the fir board is the material most desirable for the beginner. Use the finger tips of one or several fingers to knock on the board. First, the strength exerted on the board is slight and then the pressure on the board is increased until finally maximum pressure or strength is exerted on the board. After three months, one's finger is not as tender as before and another kind of training material can be substituted for it.

(B) With Rocks:

After going through the training with fir board use rocks to continue such practice. As the ways of fir board, the strength on the rock is light in the beginning. The rock selected should be flat and smooth at the start so that not too much pain will

be felt. After some time it can be replaced with rough and uneven rocks to continue the training.

(4) Training for the Grasping Power:

(A) Conical Stone:

There are two ways to train for the grasping power. One is to provide for a conical stone which is round at the base but pointed at the top. The circumference of the conical point is somewhat one third smaller than that of the palm. Hold the conical point of the stone with three fingers with force and lift the stone up as long as you can. Such practice is done many times in one day. It takes about three years before the conical point can be pressed into powder once the fingers are grasping it. Undoubtedly, the human body would be hurt severely if one man has possessed such grasping power.

Another way is similar to the first but use a Chinese wine jar to substitute for the conical stone. However, the neck of the wine jar is somewhat smaller as compared with that of the normal one. Before using it, place an iron sheet around the neck of the jar to ensure its solidity. Fill the jar with sand and start practicing it in the same way by grasping the neck of the jar and lifting it up with three fingers. It would achieve the same effect as the conical stone.

In addition to the above things, people can use anything hard in material in the shape of a cone to attain the training of the same consequence.

(B) Lie Down Training:

Another method can be used to train both the pushing and the grasping power of the hand. Lie down on the ground (breast down) with the support of the finger tips including the thumb, forefinger and the middle finger of both hands and the toes of both feet. First, lower the body almost to the ground

and then lift it up with the support of both hands and feet. This can be practiced many times a day until one is exhausted. After resting a few minutes, continue the exercise once more. It takes about two or three years to complete the training. Not only one's fingers are as hard as iron rod but also his arms and legs are also very strong and stiff. So his fingers are really powerful when used to point on the opponents.

(5) Training with Candle and Paper

(A) With Candle:

Burn a candle and place it in front of you. Use either the left hand or the right one, five fingers in the shape of a crane's beak, four or two fingers according to your wish. Govern your consciousness and direct the breath to the finger's tips before pointing the fingers to the candle fire. In moving the fingers to the target, stop at a distance approximately one inch from the candle fire. This should be practiced about one hour each day until some time the candle fire can be blown out as your finger tips are still out of touch with the fire. When you come to this stage, the hand training can be said to be successfully done. It becomes more effective when it is used to hit the points of the opponent.

(B) With Paper:

The trainee uses the palm instead of fingers. Pile up on the ground with white paper in one hundred sheets with the breadth of one foot and the length of two feet. Standing in front of the paper, the man starts the training with either the left hand or the right hand. First strike on the paper lightly with the palm. In doing this, he directs his Chi to travel from the hypogastrium past the arm down to the palm. Practice it one hour each day. In the beginning, several sheets of paper on the top will be broken. As time goes on, the number of broken paper on the top is

increased until finally all the paper in one hundred sheets are completely broken with just one smashing palm. Then the Kung Fu of the palm is really wonderful and is very effective in striking on the points of the human body.

The trainee can follow the above training in sequence or select any one of them as he believes it fit for him.

2. Familiarization Training

The difference in learning Hitting Points and other kinds of Kung Fus lies in the following facts: Training in Hitting Points needs a thorough understanding and a good memory of the locations of the points and the lines of Chin Pulse on the human body while training for other kinds of Kung Fus requires time only to train and improve himself for it. Therefore, the former seems more complicated as far as the training is concerned. Now let us talk about Familiarization Training which covers Identification, Timing and Questionnaire in three parts:

(1) Identification Training:

It is important for the trainee to identify the points on the human body before he can locate the position and hit on it accurately. Without the process of Identification Training, one is like a blind man riding on a blind horse and the training result cannot be successful. One can start with the 36 most important points followed by the 21 more important ones and finally the 14 lines of Chin pulses. In doing this, you can make a dummy man with either wood or other material and proceed to mark a few of the 36 points on the body of the dummy man. First, try to remember its names and commit into memory the general locations of such points, and then to hit on it with fingers by

sight, then to hit on it with a general glance. Finally if you can hit on it accurately without mistake in the dark, it means that you have mastered the identification training for the 36 most important ones. The next step is to continue with the 21 points as more important ones.

After mastering the Identification Training for both the 36 and the 21 points, mix and combine both kinds together and test yourself with any one of them to see if you can point at them accurately without making a mistake. If you can do it, surely you are on the way of success.

Since the point is only a small space pin-pointed on the human body, it should be accurately identified. Otherwise, one CM dislocation in space would result in a contrary consequence. If you mistake one point for another, not only you cannot strike on the opponent effectively but also your opponent can take advantage of you. It is also true of the medical people who try to cure people but erroneously insert the needle into the wrong point of the patient. Since the Identification of Points is the foundation for those who wish to master the practice in Hitting Points, there is nothing more important than the correct identification of the bodily points as the initial phase to this fighting art.

(2) Timing:

Secondly, according to the teaching of the Chinese old book, the blood and breath is supposed to travel in line with a fixed course of the body and at a given time. It will be most effective if the hitting is struck on the point when the blood and breath is just passing. The twelve lines of Chin Pulses are just in consonance with the twelve hour set (two hour equal one hour set). Please refer to another book called *Dim Mak* published by the Mclisa Enterprises regarding "Time Table of Hitting Points."

NOTE: It is recommended by this editor that trainee should study the above mentioned book before take on this advanced dim mak edition.)

(3) Questionnaire:

The trainee should proceed with the next lesson — the questionnaire. After becoming familiarized with the Identification and Timing Training. The questionnaire is best done by two persons: one to ask question and the other to answer. For instance, one may ask the name of the point, its location and which line of Chin Pulse does it belong? The question starts from the most important points, through the less important ones and to the minor ones. He may ask the name of the point by pointing any location on the dummy body and ask questions by mixing and combining the points of both kinds or three kinds together. The question can be covered as to which viscera does this point is linked and what will happen if one man is hit on it?

Naturally, the one who asks questions should understand the Hitting Points himself, otherwise, he is unable to correct the answer. Furthermore, some questions relative to Fatal Points and Hard Points should be particularly raised. The so-called Fatal points are implying to the points among the 36 points, which, once being hit, will be immediately killed or seriously wounded. The so-called Hard points are referred to those points, which are located at the place where muscles are easy or hard to find. It is very hard to strike on the hard points except the people who with powerful fingers are very good at hitting such points. The Fatal Points are concerned with People's life while the Hard Points are at the place difficult to find. Such questions are raised up so as to bring about the attention of the trainee.

3. Super-strength Training

(1) Far Reaching Strength:

Training for the Far-Reaching Strength is designed to hit on

the opponent with fingers at a distance of even ten steps out of contact with him. In other words, one is capable of hitting on the opponent with fingers even if the latter is out of your reach.

Provide a cotton ball as large as a bowl suspended in the air at any place in your room where it is easily accessible to you. Whenever you are passing by, extend two or several of your fingers pointing at it from a little distance. Naturally the ball is not moved at all in the beginning. However, continue to do so regardless of such worthless action until finally the ball is affected to move somewhat. Then you move a little farther from the target and do the same practice till the cotton is made to move. Then substitute a yarn ball for the cotton until movement is made on the yarn ball. Then replace the yarn ball with a metal one, which is increased in weight gradually till the metal ball is at the weight of about 30 pounds. If you are still able to move the ball when pointing at it at a distance of about ten feet from the target, your Kung Fu with the Far-Reaching Strength has attained to the high proficiency.

(2) Penetration Strength:

In spite of the fact that you have possessed the high ability in Far-Reaching Strength and strike people very effectively even when the latter is out of contact from you, you still have the possibility of meeting some obstacles when the opponent is wearing some heavier clothes or has an armor with him. In that case you are unable to strike on the opponent past his heavier clothes or armor with your Far-Reaching Strength. Therefore, if one wishes to attain the Hitting Points to the highest degree, another strength called the Penetration Strength is found to be necessarily acquired in addition the one mentioned.

The Penetration Strength is defined as a strength which can penetrate into the flesh past the obstacles between them. So the Penetration Strength is regarded as a kind of Kung Fu more

advanced than the former one, and it takes a longer time to train for it.

The training method is similar to that for hand training as explained in 1 (5) as above except it is more detailed in method. So we wish to mention it as follows:

Provide an oil lamp and place it on the table. Make a lamp cover with thin paper. The trainee stands in front of the lamp at a distance of about one foot and points at the flame with his fingers. Naturally the flame of the lamp is not affected at all in the beginning especially because a lamp cover is set outside the lamp as a protector. However, after some time the flame trembles a little bit as if it was trembled by the wind but you are pointing at it with your fingers. Finally, the flame trembles so much that it is blown out by the wind caused by the strength of your fingers. Then replace the lamp cover with a thicker one and do the same thing. If the flame with such cover can be still blown out with a pushing of your fingers you can move farther from the target first two feet, then three feet until the distance is made ten feet or twenty feet from the target. The Kung Fu has ended up very successfully if the flame target twenty feet from you can be easily blown out.

For such training, the fire flame should be gradually decreased in size, first with kerosene lamp, then with candle and finally with incense sticks. The use of incense sticks are regarded as the most difficult one since such stick has the light available but without flame. If the trainee is able to blow out the incense sticks with cover outside as a protector, the Kung Fu with such skill is really remarkable. If it is used for fighting, surely he is able to injure the opponents severely even the latter is wearing heavy armor with him.

With such fighting skill, one is capable of defeating the opponents who are powerful and have outnumbered you in force. With a pointing of fingers, you would certainly injure

or paralyze the opponents or throw them to the ground even though they are wearing heavier clothes with them. So the Kung Fu of the Penetration Strength employed together with Hitting Points is certainly deemed as the highest skill among various kinds of Chinese Kung Fus.

(3) Training for Eye Sight:

Eye sight is important to various kinds of fighting skill whether such skill belongs to the fighting with bare hand or with weapons. This is especially true of the Hitting Points. What the normal fighting requires of the eye sight is no more than an agile and flexible employment or movement of the eye balls. But it requires more than as far as the Hitting Points is concerned. This is due to the fact that eye sight for Hitting Points should not be only used on the day but also in the night. In other words, the eye should be trained to have the capability of seeing things clearly both on the day and in the night. So the eye sight should be specifically trained to meet that purpose. Such methods which originated from the Chinese ancient book are presented to our readers for reference:

(A) External Training:

Turn off the light in the room in the night. Close your eyes and meditate yourself for a short while, thinking about the location of things in your room. Then open your eyes and behold the things you want to see. First, the object may be obscure to you. Then you may see it clearly. Training the eye sight like this should be continued.

Another way is to provide a kerosene lamp in the room with cover around it. The cover of the lamp is increased in thickness so that the light in the room gets darker and darker until finally the light is completely shut off. With the light decreased in brightness, your eyes become used to it, and your

eyes are still able to see things in the complete darkness. It takes a longer time to train the eye like this, but the way it seems more convenient than others. It is called the External Training Method, which gives the trainee the ability to see things in complete darkness. However, if the trainee wishes to see things as small as a needle in ordinary time, he has to undergo another kind of training called the Internal Training, which is stated as follows:

(B) Internal Training:

Go the field before dawn preferably on the up-hill waiting for the sun to rise. When the sun is just coming out, one has to close his eyes meditating himself and keeping his breath down before he opens his eyes and stares at the sun. This action is continued for about a quarter. Then he closes his eyes rolling his eye balls from the left corner upwards, to the right corner downwards approximately at an angle of 72 degrees. Then he rolls his eye balls from the right corner upwards in a reverse direction also at an angle of 72 degrees. These actions are repeated 36 times before stopping. Continue this practice ceaselessly for three years before you are able to see small things even in the darkness. With such good eye sight and excellent skill in Hitting Points, surely one can strike on the points accurately without mistake even in the night.

4. Real Practice

Combine what you have learned before and put it into real practice. In doing so, please refer to 2(1) of this chapter regarding Identification Training. The said paragraph covers the subject of identifying the points while this paragraph deals with Real Practice.

First, make a dummy with wood or other material in the same size as the human body. Mark the points on the body. The main points are marked with colours, different from those of the ordinary ones. All the points marked should be exactly the same as the actual points on the human body. It is preferable to have another man to assist you during the exercise. When your assistant calls the name of a given point, lift up your hand and point on the exact location of the given point according to his instruction. After hitting a few points, you may stop and find out whether you have missed the points. Naturally, it is inevitable to have mislocated the points especially in the initial phase. However, regardless of your failure, continue your practice, since a long and ceaseless effort will enable you to make much progress in it.

Perform your Hitting Practice in the night only after you have mastered it on the day. In order to do this, naturally you have to keep the locations of all the points in mind before you can practice the Hitting in a dark place. Before starting, provide a small amount of lime powder with you. Dip your fingers onto the powder before hitting on the points. Given the names of several points, you have to know the general locations of those points in mind before starting to extend your finger to that direction and hit them accordingly. Then stop the Hitting, turn the light, and find out whether you have struck on the points exactly. If you deflected the target, do it once more until some time you have mastered the skill. However, in giving the names of several points at one time, it is better to call out such points as positioned in generally the same area of the body so that the trainee will not shift his hand from one place of the body to another too often.

Since Hitting points is one kind of complicated Kung Fu involving many points on the human body, it seems not possible to have mastered it in a short time. The best way to learn it is

to take it step by step according to its priority of importance so that you will not get involved or mixed up with the complicacy and profusion of such human points.

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